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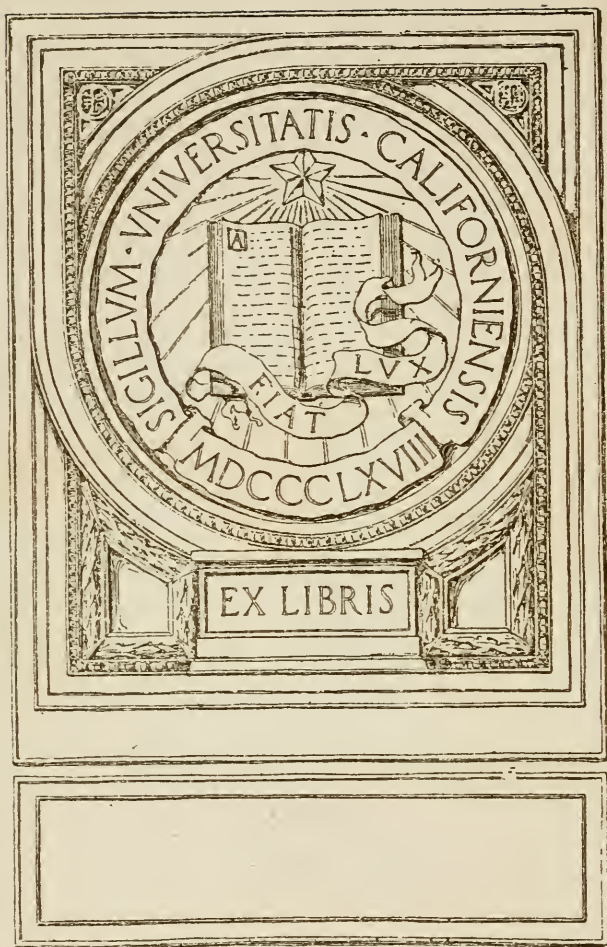
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W. R. MILLER



HAUSA NOTES.

HAUSA NOTES.

BY

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CHURCH MISSIONARY SOCIETY.

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TO HIS EXCELLENCY GENERAL SIR F. LUGARD, K.C.M.G.,
TO WHOSE KINDNESS, WITH THAT OF THE OFFICERS
OF THE WEST AFRICAN FRONTIER FORCE, THE
CHURCH MISSIONARY SOCIETY HAUSA PARTY
OF 1900 OWES SO GREAT A DEBT,
THIS WORK IS DEDICATED.

PREFACE TO FIRST EDITION.

In heartily recommending this little work, alike to the student of Hausa, and to the European (official or otherwise) who may find his lot cast in Nigeria for a greater or less period, I cannot claim to speak as an expert myself in the language. After a very careful study of these *Notes*, however, I can testify to their value as an aid in acquiring a correct appreciation of the idiom of Hausa, the more so as being myself deeply interested in its structure and a student in some small degree of other African and Asiatic tongues. Dr. Cargill—himself fairly proficient in the language,—writes to me as follows :

“ In the first place this work is entirely original ; no previous English work has been consulted ; educated Hausas are Dr. Miller’s sole authorities. And secondly he has elucidated points of grammar, which had passed entirely unnoticed by previous authors. This book is in short an independent, lucid, and masterly analysis of the Hausa language. I go so far as to assert that the average man, who is unblest with the gift of original analysis, cannot hope to acquire even a moderate knowledge of Hausa, unless he masters this little work. I arose from the perusal of *Hausa Notes* with a feeling of personal gratitude. I felt that I had previously been

trying the impossible task of learning without understanding. I most confidently commend this work."

In conclusion I would take the opportunity of recording my thanks, in the name of the Europeans of the Protectorate whose government I have the honour to administer, to Dr. Miller for his little book which will assist many to acquire a language without which their work must suffer in completeness, and they can never acquire that intimate touch with the people which results only from a knowledge of their tongue. As an Hon. Vice-President of the Hausa Association, I gratefully acknowledge the service he has rendered to the study of a language, spoken probably by millions, and in its capacity, structure and vocabulary, well worthy of study by all Europeans interested in the problems of Africa.

F. LUGARD,

High Commissioner

Northern Nigeria.

HASLEMERE,

July 19th, 1901.



PREFACE TO SECOND EDITION.

The first edition of this little book quickly ran out of print, and it has not been possible, hitherto, to publish a second edition.

During the last fifteen years, however, so frequent have been the requests for the book, and so many kind things have been said about it, that, encouraged by the Committee of the Church Missionary Society at Lagos, the writer has decided to bring out the "Notes" again, slightly altered.

The method remains the same: spelling has been brought into line with the most generally approved standards, several mistakes have been rectified, and a small amount of fresh material added.

The writer still wishes to emphasise the fact that the book is not a systematic grammar, but only a collection of notes; and to beg those who use it, and really desire to learn the Hausa language, to follow the instructions given and to test everything in it by oral methods.

WALTER R. MILLER.

CLEVEDON,

June, 1922.

INTRODUCTION.

During a short stay in Jebba, on the way out to the Hausa country, in the beginning of 1900, and also on the preceding voyage out from England to Lagos, I found, from conversation with officers of the W. African Frontier Force, and others, that some additional help in the form of a work on the Hausa language was needed by those intending to take up that study.

A stay of some months in Tripoli had afforded me the opportunity of collecting a considerable amount of material for such a work ; and, being encouraged by His Excellency General Sir F. Lugard, I determined, if time permitted amongst numerous other duties, to put it into shape.

For ten months all I was able to do was carefully to collect, jot down in note books, assimilate, and to some extent group my ideas, when, towards the end of the year, the opportunity I was seeking presented itself. Coming into close touch with many Hausas who, from their high position and ability, were likely, and indeed were acknowledged, to speak the purest Hausa, I was able to revise the numerous examples I had collected.

The majority of sentences which appear in this book were either noted down as I heard them from Hausas, or recalled afterwards ; some also I had obtained

from Hausa classics, and proverbs in which this language abounds ; but in every single instance they have been carefully tested, revised, and approved by competent Hausas.

My object in giving so many examples is to obviate the danger that I believe exists in seeking to learn a language from a book, hence the preponderance of example over rule. Having myself studied the language from strictly native sources, and particularly by the method of conversation, preferring not to recognize any other authority, my desire is that those who take up this little book expecting it to teach them Hausa, should regard it rather in the light of a counterpart in print to this verbal method. I would earnestly advise them to verify for themselves every sentence in the book, to note in writing all variations they may get (for every idea can be expressed in various ways), and endeavour above all to get, know, and use idioms, and not merely to seek to translate English thoughts into Hausa words. Only in this way can they use these Notes to supplement and not to supplant what I believe to be the true method of learning a language, and especially one so beautifully and wonderfully developed as is the language of the Hausas, viz. : from the mouths of its children.

The foregoing remarks tend to explain the title of this book. It is not a systematic grammar, but a collection of notes. In them I have followed methods and made statements which I confidently leave for further investigation to corroborate. They will, I hope, form a useful

basis on which to build a fuller and more strictly grammatical work. In my desire to meet the expressed need for some such work as quickly as possible, I have omitted much of the material which I had at hand, but which, if time permits for revision and arrangement, I hope may prove useful, when published, to supplement this work.

Some explanation is needed for the absence of all comment on the Arabic character. The reason is that the main object of this work is to enable the Hausa student to become familiar as quickly as possible with Hausa words and their combinations, and so to speak correctly before he writes the language. The accentuation and pronunciation present great difficulties as subjects to be dealt with in writing. On the latter point some remarks will be found at the end of the book, but as it is impossible to do the subject justice, I would again earnestly urge dependence on a native teacher.

My warmest thanks are due to Bishop Tugwell for help rendered in the early stages of this book, and to C. F. Harford-Battersby, Esq., M.D., and my sister, Miss Ethel Miller, B.A., for literary help in the revision. Also to His Excellency General Sir F. Lugard, upon whose advice the vocabularies after each chapter and the last chapter to the book were added, and for other suggestions; also to the Printers for their painstaking preparation, and the many Hausa friends, without whose help the work would have been impossible.

It is obvious that a work of this kind cannot be expected to have a large sale, seeing that the number of those who are engaged in the study of the Hausa language is comparatively small, and it is largely owing to the generosity of the Right Hon. Sir George Taubman Goldie that these Hausa Notes can now be issued. As the founder of the vast territory now known as Nigeria, Sir George Goldie has always taken the deepest interest in the progress of the Hausa race, and as President of the Hausa Association he has done all in his power to encourage the study of the Hausa language, and it is therefore with the utmost satisfaction that I acknowledge the assistance which he has rendered on the present occasion in the publication of this small volume.

CHAPTER I.

There is a tendency in Hausa to construct and employ compound words. Let us take for example a common word, **doki**, *a horse* ; and the prefix **mai**, *the owner*, or *doer of a thing*. By joining these we get :

Mai-doki, *the owner of a horse*, or, sometimes, a *horse boy*.

Again, **kiwo** is a verb meaning *to feed* ; it can be joined, by the addition of **n** (thus making **kiwo** into **kiwon** a verbal noun), to **doki**, and we get—

- (1) **Kiwon doki**, *the keeping or feeding of horses*.
- (2) **Mai-kiwon doki**, *the man who feeds or tends to horses*. Further—
- (3) **Shan ruwan dowaki**, *the time for watering horses*.

Analysing this latter, which is a true compound word though not written so, we see that it is made up of—

- (a) **shan**, *the drinking of*.
- (b) **ruwan**, *the water of*.
- (c) **dowaki**, *horses*.

A bicycle is **dokin ƙarfe**, literally *an iron horse*.

N.B.—In each of these sentences the **n** is the sign of the genitive case, and may be translated *of*.

A few simple sentences will here be given to impress these words :—

- (1) **Dokin nan na sayaswa ne ?** *Is this horse for sale ?*

- (2) **Ina mai-dokin ? ana kiransa ?** *Where is the horseman, someone is calling him ?*
- (3) **Ga shi, yana nan, yana kiwon dokinsa.** *See, he is here, he is feeding his horse.*

Some notes are necessary on the above sentences :—

- (a) **Sayaswa.** This is the verbal-noun form of **sayas**, to sell.
- (b) The reason for the **n** in **dokin** will be fully explained later, it is the equivalent of a definite article.
- (c) **Ana kiransa** is from **kira**, to call, **ana** denoting the impersonal form of the continuous imperfect tense, *he is being called, or someone is calling him.* An explanation of the use of **sa** is given in a later Chapter.
- (d) **Ga shi.** This is the equivalent of an interjection, and means, *behold*, or literally, *see him.*

The word **aboki**, a friend, is also used to form compound words, which may be written either without or with a hyphen. Thus—

Abokin tafiya is a fellow traveller ; literally the friend of a journey, and sometimes used to denote a guide.

Abokin gāba, by a curious perversion, is an enemy, i.e., a war friend.

The following sentences illustrate the uses of these words :—

- (1) **Ga yaron da na sa abokin tafiyarku, shi kai ku Kano lafiya.**

Here is the boy whom I have appointed your guide to take you to Kano safely.

- (2) **Sa'anda ya ga abokin gāba yana zuwa, ya faɗa ma mutanensa su yi ƙarfinzuchiya, kada su ji tsoro.**

When he saw the enemy approaching, he told his men to be courageous and not to be afraid.

There are other prefixes which are used to form compounds; two will here be given and illustrated. They are—

Ma (like **mai**), *an agent, owner of, or place in which,*
and

Mara (plur. **marasa**), *lacking, being without.*

Sentences—

- (1) **Matalauchi abin tausai ne.** *A poor person is an object of pity.*
 (2) **Garin nan babu kowa sai matalauta.** *In this town are none but poor people.*
 (3) **Ba ni da mazamni a nan.** *I have no place to stay (or seat) here.*
 (4) **Ina mabuɗen ƙofan nan?** *Where is the key of this door?*
 (5) **Mara-abu yana son abu; mai-abu ya kan so ya ƙara.**

He who has nothing wants to have; he who has wants more (lit., the lacker of a thing wants a thing; the owner of a thing wants to add).

The following things should be noted in these sentences:—

- (a) **Ma** is compounded with **talauchi**, *poverty*; hence the owner of poverty, or a poor man.

- (b) The common plural of these noun agents ending in **chi** is **ta**. *cp.* **mahukumchi**, *a ruler* ; plur., **mahukumta**.
- (c) **Mazamni** compounded of **ma** and **zamna**, *to sit*, or *dwell*. **Mabuɗen** from **ma** and **buɗe**, *to open*, *the opener* or *key*.

This subject of compound words should be pursued by the student, and as many examples collected as possible. In this chapter he is merely put on the track.

In order that every student should early attend to the subject of accentuation, it is worth noting here that a fairly general—though by no means absolute—rule is for the accent in Hausa words to be thrown on the penultimate. When, therefore, a syllable is added to a word, or another word added to the sentence, the accent is often thrown forward so as to remain on the penultimate, *e.g.*—

Abòki, *a friend* ; **Abokìna**, *my friend* ; **Abokinà ne**, *he is my friend*.

VOCABULARY.

Doki, *a horse*.

Kai, *to reach, carry*.

Ji tsoro, *to fear, be afraid*.

Mutum, *a man*.

Mache, *a woman*.

Ƙarfe, *iron*.

Tafiya, *a journey*

Ƙarfi, *strength*.

Aboki, *a friend*.

Gāba, *war, fight*.

Ni, *I, or me*.

Shi, *he, him*.

Yi tafiya, or **tafi**, *to go*.

Yi ƙarfi, *to be strong*.

Tsoro, *fear*.

CHAPTER II.

The word **Da**, pronounced in different ways, has many different meanings. These will now be explained and illustrated—

- (1) **Da**, *a son*; the **a** is long, as in father, and the **d** has a pronunciation which must be learnt by listening; it is written in Aljami with a different character, and in roman character it is differentiated with a dot. Those who wish to pronounce Hausa correctly from the start must take real pains to acquire this sound.

Ex. **Ɗana ya rasa hankali; komi foron da ni ke yi masa, ba shi gyaruwa.**

My son is lacking in manners (sense, or respect), however much I correct him, he won't be improved.

N.B.—(1) **Rasa**, *to be without, to lack.*

- (2) **Komi**, *anything*; but used with a noun as **foro**, it has the sense of *however much*.

- (3) **Gyaruwa**. See Chapter XVIII., but note now that this form with the negative conveys the sense of improbability or impossibility both now and in the future. *Cp. ba shi samuwa, it can't be got; Ba shi rufuwa, it can't be shut (from rufe, to shut).*

- (2) **Ɗa** also means *a native of*, e.g., **Ɗan Kano**, *a native of Kano.*

Ex. **Kowanne** **ɗan** **Kano** **ya** **kan** **yi** **alfarma**
sabada **garinsa**.

*Every native of Kano "puts on side" because
of his native town.*

- (3) The same as above, but is used to denote a man's occupation. Thus—

Ɗan **yaki**, *a son of war*, hence *a soldier*.

Ɗan **chiniki**, *a son of trade*, hence *a trader*.

Ex. 1. **Ɗan** **yakin** **nan** **an** **yi** **masa** **rauni** **a** **ƙafa**.
That soldier has been wounded in the foot.

Ex. 2. **Wannan** **ɗan** **chiniki** **ba** **ya** **yi** **arzi** **ki** **ba**.
That trader has not been successful.

- (4) **Ɗa**. The same as above, but is used as a diminutive, e.g.,

Ɗan **tsiyako**, *a chick*. **Ɗan** **zabo**, *a little guinea-fowl*.

Ex. **Ɗan** **zomo** **wayo** **gareshi** ! *A little hare is very cunning (lit., cunning to him) !*

- (5) **Ɗa**. As above, but meaning *a freeborn*, as opposed to a slave.

Ex. 1. **Yaron** **nan** **ɗa** **ne**, **ba** **bawa** **ba** **ne**.
This boy is freeborn, not a slave.

Ex. 2. **Ni** **ɗa** **ne**, **ba** **ni** **yin** **bauta** **har** **abada**.
I am freeborn, I will never be a slave.

- (6) **Ɗă**, the relative pronoun, a contracted form of **wanda** (fem., **wadda** ; plur., **wadanda**).

Ex. Takarda da na ajiye nan dazun, ba ni ganinta yanzu ba ; wa ya dauke ta ?

The paper which I put here just now I cannot see now ; who has taken it ?

(N.B.—**Wadda** would be as correct as **da** ; **ta** is used because **takarda** is feminine.)

(7) **Dā** (long a), an adverb of time, *formerly, of old*.

Ex. 1. **Dā** suna talauchi, yanzu sun sami wadata da dama.

Formerly they were poor ; now they are fairly well off (they have got goods in fair amount).

Ex. 2. Mutanen **dā** suka gina birnin nan, amma yaḳi ya watsa su.

Men of old built this city, but war scattered them.

(8) **Dā**. A preposition or conjunction, meaning *with, or and* (short a).

Ex. 1. **Da** ni da shi muka tashi za mu birni.

He and I started to go to the city.

Ex. 2. **Na** yi abin nan da hannuna tun bara.

I made this thing with my hands last year.

(9) **Da**. As above, but a contraction of **lokachinda** or **sa'anda**.

Ex. **Da** ya iso, sai yaran gida suka tashi a garin.

When he arrived the inmates of the house left the town.

- (10) **Da-da.** Unfulfilled condition. The accentuation of these two **da's**, and of the whole sentence in which they occur, must be most carefully noted and learnt.

Ex. 1. **Da na sani, da ban yi haka ba.**

Had I known I would not have acted thus.

Ex. 2. **Da ka faɗa mani, da ban yarda ba daɗai.**

Had you told me I would never have agreed.

- (11) **Da.** As a suffix together with **s** or **r**, to convert intransitive into causative verbs, *e.g.*,

Fita, to go out ; **fitasda**, to turn out.

Tsaya, to stand ; **tsayasda**, to withstand, or cause to stand.

Koma, to return ; **komasda** or **komadda**, to cause to return.

- (12) **Da** (short **a**.) Used in comparisons, *than*.

Ex. 1. **Na fi son wannan da wanchan.**

I prefer this to that, or I like this better than that.

Ex. 2. **Ya fi son wasa da aiki.**

He likes play better than work.

Ex. 3. **Da babu wawa gwoma da wawa** (a Hausa proverb).

Better have a fool than no one (lit., than without a fool better with a fool).

- (13) **Da** (short **a**.) Compounded with the personal pronoun becomes the equivalent of the verb *to have*, and is discussed in a later chapter.

EX. 1. Ina da yara biyu maza ; amma ba ni da yarinya ko ɗaya.

I have two boys, but not a single girl.

EX. 2. Suna da nono, amma ba su da madara ko kaɗan.

They have sour milk, but no fresh milk at all.

(14) **Da** (short a.) Equivalent of the English *by*, as in the following:—

EX. 1. Mun fi su yawa da goma.

We exceed them by ten.

EX. 2. Ya ɗara ɗanensa tsawo da kaɗan.

He is a little taller (lit., exceeds by a little) than his younger brother.

EX. 3. Nasa ya fi nawa da guda shidda.

His are six more than mine.

Finally note and compare with the above the various *da*'s in the following sentence:—

Da za ni chikin gari, na gamu da kawuna da abokinsa. **Da** na san suna zuwa, da ban tashi a gida ba : (note unfulfilled condition, double *da* !) da muka gaisa, sai kawuna ya tsayasda ni, ya che, “**Dā** za mu wurinka, da ni da mutumen nan ; amma yanzu, da in wuche, gwoma in juya gida ; gama wurin zamanka da nisa, ya fi gidana nisa da dama. Ga ɗana da bawana, mun zo da su, su ga birni. Zan bar ɗana a makaranta tare da malaminsa, wurin da ya ke tun **dā** ; amma zan kai bawa gaban

alkali, im bar shi dā, da shi ke tun muna tare
ba ya yi mani laifi ba ko daya, kullum wuri
daya mu ke, zuchiyarmu daya, komi nawa yana
hannunsa.”

As we were going into the town, I met my uncle and his friend. Had I known they were coming, I should not have left home : when we had saluted each other, my uncle stopped me, and said, “ We were coming to you, I and this man ; but now, rather than go any further, I had better return home ; for your place is a long way away, considerably further than our house. See, here are my son and slave ; we have brought them to see the city. I shall leave my son at school with his teacher, where he has been for a long time ; but I shall take my slave to the judge, and redeem him (lit., leave him a son), seeing that since we have been together, he has never committed a single fault, we are always in the same place, of one heart, and everything that I have is in his hands.”

VOCABULARY.

Wasa, play.

Wawa, a fool.

Wauta, folly.

Fi so, to prefer.

Fita, to go out.

Fito, to come out.

Ƙane, younger brother.

Ƙanuwa, younger sister.

Baya, back, behind.

Chikin, in.

Woje, outside.

Tare, together.

Makaranta, school.

Gida, house.

Īso, arrive (here).

Īsa, reach (there).

CHAPTER III.

The Verb YI.

A knowledge of the verb **YI** is essential at the commencement of the study of the Hausa language. It is the commonest verb in usage in the language, and has a large variety of applications and meanings. Some of these will here be illustrated—

(1) Its original use. **Yi**, *to make or do*. Thus—

Ex. 1. **Jiya na yi wannan, amma ban yi shi shekaranjiya ba.**

Yesterday I did this, but the day before I did not.

Ex. 2. **Da mi a kan yi su ?** *What are they made of ?*

N.B.—**Da mi**, *with what*. **Kan** is an auxiliary verb, denoting habit or usage. **A** is the impersonal form.

A kan yi su da ƙasa, a kan yi su da itache kuma.

They are made of earth, they are also made of wood.

(2) A very common use is to join this verb to a noun, thus converting the noun into a verb of the corresponding meaning. Thus—

Magana, a word. Yi magana, to speak. Na yi magana, I spoke.

Zanche, *conversation, a matter, word.*

Muka yi zanche, *we conversed, or we talked together.*

Aiki, *work.* **Yi aiki**, *to work.*

Ex. Ya yi aiki tun safe har rana ta faɗi.

He worked from morning till sunset.

Munafunchi, *treachery, or deceit.*

Ex. Ya yi mani munafunchi ; ba zan ɓara yarda da shi ba.

*He deceived (or was not straight with) me ;
I shall not trust him again.*

Godiya, *thanks.* **Yi godiya**, *to give thanks, or to thank.*

Ex. Na yi maka godiya, *or, Na gode maka, ɓwarai.*

I thank you exceedingly.

Tafiya, *a journey.* **Yi tafiya**, *to travel.*

Girma, *growth.* **Yi girma**, *to grow.*

- (3) There are a number of expressions in Hausa all employing the verb **yi** but translated in different ways in English.

Ex. 1. Alheri, *kindness.* **Na yi masa alheri**, *I treated him kindly.*

Ex. 2. Alkawali, *a promise.* **Ya yi mani alkawali**, *he promised me, or made me a promise.*

Ex. 3. Sata, *theft.* **Sun yi masa sata**, *they stole from him.*

Ex. 4. **Doka**, *an order*. **Sarki ya yi masa doka**,
the king forbade him, or gave him an order.

Ex. 5. **Gudumuwa**, *reinforcement*. **Suka yi mani gudumuwa**, *they came to my help.*

Ex. 6. **Ƙarya**, *a lie*. **Ya yi mani ƙarya**, *he told me a lie.*

Ex. 7. **Takarda**, *paper, or letter*. **Ya yi mani takarda**, *he wrote me a letter.*

(4) A few anomalous sentences are now given, in which the word **yi** occurs—**Yi rana**, *to be late*.

Ex. 1. **Ka yi rana, ba dama yanzu**, *you are late, there is no chance now.*

Ex. 2. **Kun yi yawa da gaske**, *you are indeed a large number.*

Ex. 3. **Rana ta yi ƙwarai**, *the sun is very hot.*

(5) **Yi** compounded with some nouns has the sense of *too much*.

Ex. 1. **Ya yi mani yawa**.
It is too much (or many) for me.

Ex. 2. **Rafin nan ya yi masa faɗi**.
The stream is too wide for him.

Ex. 3. **Rigan nan ta yi mani kurɗi**.
This shirt is too expensive for me.

Ex. 4. **Gidan nan ya yi masu kaɗan**.
This house is too small for them.

- (6) Used with such words as **lokachi**, *time* ; **sa'a**, *hour, occasion* ; **rana**, *the sun, or day*. Thus—

Ex. 1. **Lokachi ya yi, mu tashi, mu je Kano.**

The time has come, let us start and go to Kano.

Ex. 2. **Da rana ta yi ya mutu.**

When it was day he died.

- (7) Used with such adverbs as **kusa**, *close* ; **nesa**, *far* ; **chan**, *there*.

Ex. 1. **Yaushe za mu kai garin ? Garin da za mu ya yi nisa.**

When shall we arrive at the town ? The town to which we are going is far off.

Ex. 2. **Ina jin kishiruwa ; ina rafi ? Ka chi gaba kaɗan, ya yi kusa.**

I am feeling thirsty ; where is the stream ? Go on a little further, it is close.

- (8) In expressing duration of time. Thus—

Ex. 1. **Shekarunsa nawa na haifuwa ? Ya yi shekara biyar. Aa, ba ya yi ba.**

How old is he ? He is five years old. Oh no ! he is not.

Ex. 2. **Tun yausha ya zo nan ? Ya yi kwana uku yanzu.**

When did he come here ? Three days ago now.

(9) In answering a question in abbreviated form—

Ex. **Sa'anda ka tarasda su, suna faɗa da juna ?**
Suna yi.

When you came upon them were they fighting ?
They were.

(10) A very common idiom, not easily translated into English—

Ex. 1. **Mu yi ta yi.**

Let us fall to, or get to work.

Ex. 2. **Su yi ta yi mana, ko yanzu an rigaya an makara.**

Certainly let them get to work ; already it is late.

VOCABULARY.

Wannan, *this.*

Wanchan, *that.*

Ƙwarai, *thoroughly, very.*

Kadarko, *a bridge.*

Yawa, *much, plenty.*

Da yawa, *much (an adjective).*

Gāba, *on, in front.*

Tarasda, *to come upon, overtake.*

Kaɗan, *a little.*

Kaɗan kaɗan, *a very little, gradually.*

Ƙishiruwa, *thirst.*

Juna, *each other.*

Yaushe, *when ?*

Makara, *late.*

CHAPTER IV.

Ways of expressing point of time and duration of time, are not at all easy in Hausa. Rather than give any rules, the simplest way will be to illustrate the various usages by a series of sentences, explaining them. The English will be put first as in some cases two or three ways of expressing the same thing in Hausa will be given.

(1) *How long have you been living here?*

Tun yaushe kana nan zamne?

(2) *Answers*—1. **Na dade**, a long time (lit., *I have continued*).

2. **Tun jiya**, since yesterday.

3. **Ya yi shekara biyu**, or, **Shekarata biyu**.

It is two years; or, my years are two (very common).

(3) *When are we going to start?*

Yaushe za mu tashi, or, **Sai yaushe za mu tashi?**

NOTE.—**Yaushe** is the Hausa for *when*, usually confined to asking questions referring to future events.

(4) *It is two years since I saw you, or, I have not seen you for two years.*

(a) **Shekarata biyu ban gan ka ba** (lit., *My years two I have not seen you*).

(b) **Shekarata biyu rabuwana da ganinka** (lit., *My parting with seeing you*).

(c) **Ya yi shekara biyu ban gan ka ba** (lit., *It is two years I have not seen you*).

(5) *We have been ten days travelling.*

Kwananmu goma muna tafiya (lit., *Our days ten we are travelling*).

(6) **Sauran kwana uku ku a gama aikinku.**

In three days you will have finished your work (lit., *the remainder three days, etc.*) This may equally well be expressed by use of the words **kana** or **kamin**. Thus—

Da sauran kwana uku kamin ku gama aikinku
(or **kana** for **kamin**).

(7) *In a little while I am coming.*

In an jima kaɗan ina zuwa.

(8) *Finish what you are doing before you* (or, *and then*) *tell me the news.*

A gama aikinka (or **abin da ka ke yi**), **kana ka faɗa mani labari** ; or

Ka gama aikinka tukuna ka faɗa mani labari.

N.B.—(1) **A**, sign of the imperative. **Gama**, *to finish*.

(2) **Tukuna** has many meanings : *as yet, not yet, first, etc.*

(9) *I have been waiting for you ever so long.*

(a) **Ina jiranka da daɗewa.**

(b) **Ina jiranka tun da daɗewa.**

(c) **Na daɗe da jiranka.**

(d) **Na daɗe ina jiranka** (best). All four have the same meaning.

(10) *God willed that his life be prolonged (lit., put his days on !)*

**Allah ya sa da sauran kwanakinsa, or
Allah ya sa kwanakinsa a gaba.**

(11) *I reached here before him, or, I came here first, he followed.*

**Na rigaye shi zuwa nan, or, Na fara zuwa nan,
ya bi ni baya.**

(12) *I have never seen this man until to-day, and I do not want to see him ever again.*

**Ban taɓa ganin mutumen nan ba sai yau : ni
kwa ba ni so in ƙara ganinsa har abada.**

Let us analyse this sentence :—

(a) **Taɓa**, *to touch* ; hence **taɓa ganinsa**, *touched seeing him*. This is the usual way of expressing this type of sentence, e.g., **Ban taɓa zuwa**, *I have never come*.

(b) **Sai yau**, *except to-day, or until to-day*.

(c) **Kwa**, an enclitic particle, joining the sentences, and having the significance of *and*.

(d) **Ƙara**, *to add*, hence **ƙara gani**, *to add seeing, or see again*.

(13) **Tun da ni ke** (or, **tun da aka haife ni**) **ban taɓa ganin kamatasa**.

I have never seen anyone like him since I was born.

N.B.—(1) **Haife**, *to beget*. Hence **aka haife ni**, *I was born*.

(2) **Ni ke**, *I was, or am, or exist*.

(3) **Kamatasa**, *his likeness, or like him*. This usage is explained in a later chapter.

(14) **Tun ina yaro na iya karatu.**

Ever since I was a little boy I could read.

(15) **Shekarunka nawa** (or **shekarakka**, i.e., the singular form) **na haifuwa ?**

How old are you ? (lit., Your years of birth, how many ?)

Answer—In three months' time I shall be twenty years old.

Sauran wata uku in chika skekara ashirin. Chika, to fill up.

(16) **Sai an jima kaɗan,** *in a little while, or wait a little.*

(17) **Ya rabu da gida tun abokinsa ba ya zo ba.**

He left home before his friend had arrived (lit., He parted with his house while as yet his friend had not come).

VOCABULARY.

Ga, gan, or gani, *to see.*

Jima, *to wait.*

Labari, *news ; also Bishara, good news.*

Fāɗa, *to speak, say, tell.*

Rigaya, *to precede, to be before.*

Raba, *to divide (an active verb).*

Rabu, the neuter form, used with **da,** *to leave.*

Kāma, *a likeness, an appearance.*

Yau, *to-day ; Gobe, to-morrow ; Jibi, the day after to-morrow.*

CHAPTER V.

In Hausa there are many forms to some of the verbs, independent of all questions of tense and mood. Rather than fully discuss these, it will be simpler for the beginner to learn something of their various uses by means of examples.

EX. I. **Ba, bayas, bada, bayasda, bayaswa.** The verb *to give*, in various forms. Carefully note and learn the following sentences:—

(a) **Sun bada kurḍin ƙasa.**

They have paid their taxes (tribute).

Here **bada**, *to pay up*, or *deliver*, or *give*, is compounded of the root **ba** and the preposition **da**, and governs a direct object immediately following it. If there is an indirect object also to the verb, this follows the direct object, a preposition intervening.

(b) **Na bada shi ga wani.**

I gave it to another (man).

Another way, and a commoner, of saying the same thing is—

(c) **Na ba wani.** The direct object here being omitted, and understood.

(d) **In ka ƙi jin maganata, sai im ba ka bulala.**

If you refuse to obey me, I will thrash you.

NOTE.—Here **ba** is followed immediately by the indirect object, which in turn is followed by the direct object; this is always the case with this form.

- (e) **Ba ka ba shi tufafinsa ba ? Na bayas, or, Na bayas da su.**

Did you not give him his clothes ? I gave, or I gave them.

NOTE.—The third form of this verb, **bayas**, has no direct or indirect object following it AS A RULE, but should it require one, it is followed by the preposition, *e.g.*,

Na bayas da dukiyata duka a panshe shi.

I gave all my possessions to ransom him.

- (f) **Bayaswa ta fi karɓa albarka.**

To give is more blessed than to receive.

This form is the verbal noun or gerund.

EX. 2. **Tafi, Tafo, Tafiya, Tafi da.**

Tafi, *to go away*, from where the speaker is.

- (a) **Ban tafi wani wuri ba.**

I did not go anywhere.

- (b) **Yana tafiya har yanzu, ba ya gama ba.**

He is still (lit., even until now) travelling, he has not finished.

NOTE.—**Tafiya** is also a verbal noun, and here is the form used for the present continuous tense.

- (c) **Kai kana nan zamne, amma yausha abokinka za shi tafo ?**

You are living here, but when is your friend coming ?

NOTE.—**Tafo** is to go from another place to the place where the speaker is ; hence is practically the same as the word **zo**, *to come*, in most of its uses.

(d) **Tafi da abin nan, yana ware.**

Take that thing away, it is smelling badly.

NOTE.—**Tafi da**, to go away with ; hence to take away.

Ex. 3. The various forms of the verb *TO SALUTE* are very perplexing, until it is remembered that the root is **gai** ; hence we get **gaida**, **gai-da**, **gaisuwa**, **gaishe**.

(a) **Sarki ya aiko a gaishe ka.**

The king has sent to salute you.

NOTE (1)—This is an idiomatic sentence and is the message usually given when a servant of an Amir is sent to anyone.

(2)—This form, **gaishe**, is used only when a personal pronoun follows.

(3)—**Gaishe shi** is often contracted to **gaisai**, or, **gaisas**, in the more northerly parts of the Hausa States.

(b) **Ka gaida gida da danginka duka.**

Salute your house and all your people.

NOTE (1)—**Gaida** is used followed by a noun, not a personal pronoun AS A RULE.

(2)—**Gaida gida**. Often, *I dismiss you*.

(c) **Ka gai mani da abokinka ; yana lafiya ?**

Salute your friend for me ; Is he well ?

NOTE.—Here **gai** the root is separated from **da** the prepositional part by **mani**, *for me*.

(d) **Idan ka iske su a ɗaka zamne, a yi masu gaisuwa.**

If you find them in their room (sitting) salute them (lit., make to them salutations).

NOTE.—This word **gaisuwa** is a noun, but compounded with **yi** means *to salute*.

One other example must be given, which is most perplexing, yet in frequent use. The verbs *to buy* and *sell*. There are the following forms:—**sayi, saya, saye, sayo, sayu**, of the verb *to buy*; and **sayar, sayas, sayasda, sayaswa**, of the verb *to sell*.

With the verb *to buy*, the following may be taken as a general though not quite universal rule:—

Saye is used when followed by a personal pronoun.

Sayi is used when followed by a noun.

Saya is used without an object, or with the object understood.

Sayo denotes advantage to, or motion towards the speaker.

Sayu is a kind of neuter or passive form.

These will now be illustrated—

EX. I. **In yi maka lisafin dukan abin da na saya a kasuwa: ga doya guda shidda, ga lemu tulli; ga gwanda; ɗaya ɗaya su ke; ba su da albarka tukuna, sai watan gobe a iske su dayawa; waɗannan duka na rigaya na saye su.**

I will give you a list of all the things I bought in the market ; here are six yams, a quantity of limes ; a few pawpaws (lit., one, one) ; they are not plentiful yet, next month there will be many. All these things I have bought already.

NOTE (1)—**Saya** with no object following. **Saye** followed by **su**.

(2)—**Ga** (lit., *see*) often not translated into English at all, but sometimes, as here, by *there are*, or *here are*.

(3)—**Albarka** has many meanings : *blessing, prosperity, plenty*, etc.

EX. 2. **Tun da ka zama dilalina, bari in yi maka saƙo yanzu ; je ka, tafi kasuwa, ka sayo mani guzurin tafiyarmu, gobe mu tashi.**

Since you are my agent, let me give you a commission now. Off you go ! Go to market, and buy me provisions for our journey ; we shall start to-morrow.

N.B.—(1) **Sayo** is here used to denote buying for the advantage of the speaker, hence the termination in **o**.

(2) **Je ka**. There are only two verbs used in Hausa like this ; *i.e.*, the pronoun comes after the verb. **Je ka**, *go*, and **Ya ka**, *come*. Probably they are not true Hausa.

The following sentences will illustrate the different forms and uses of the verb *to sell*, but it is worth noting that **sayas** and other forms are really the causative form of **saye**, *to buy*, and mean *to cause to buy*, *i.e.*, *to sell*.

EX. 1. **Na tafi da dokina kasuwa, amma ban sayas ba.**

I took my horse to market, but did not sell (it).

NOTE.—It is seen here that as with **bayas** (page 35) so with **sayas**, it is used without an object following, the object being understood. Were it required to put the object (**shi**, *it*) the pronoun **da** must be used, thus, **sayas da shi**.

EX. 2. **Ana chin kasuwa yau ? I, kullum ana chi ; ana sayas da dabino da kaza, da shinkafa da kowanne kayan abinchi.**

Is market on to-day ? Yes, it always is ; dates are being sold, and fowls, and rice, and every kind of food stuff.

NOTE (1)—**Chin kasuwa**, *to market* (lit., *eat the market*).
Kasuwa tana chi, *the market is on, or in swing*.

(2)—**Ana**. Explained later in the sections on the verb ; it is the sign of the impersonal, and equals the French *on*, *on dit*.

(3)—**Komi**, *anything or everything*, according to use.

EX. 3. **A sami tabarmai a nan gari ? I, a samu ; amma sai loto loto ; yau dai na ga ana sayaswa (or sayarwa).**

Are mats to be got (lit., will it be got) in this town ? Yes, but only now and then (loto loto) I saw some to-day being sold.

EX. 4. **An kawo kaya na sayaswa dayawa iri iri ; masu-saye suna kidayan kurɗinsu : mu kwa, idan mun ga wani abu mai-anfani sai mu saye shi ; amma ina tsamani watakila an rigaya an sayas da dukan abu mai-tamani tun jiya.**

Many goods for sale have been brought, of every kind ; buyers are counting their money ; we too, if we see anything useful, will buy it ; but I think probably all goods of high price (or real value) were sold yesterday.

N.B.—*Iri iri*, different sorts. **An rigaya**, already (lit., it has been preceded).

Na sayaswa, (lit., of being sold). **Sayaswa** is here the verbal noun.

VOCABULARY.

Ga, to, as for.

Wani, a certain one, another.

Tufafi, clothes ; sing., **tufa**.

Wuri, a place ; also a cownie, but pronounced slightly differently.

Yanzu, now.

Wāri, a smell ; ; **Yi wāri**, to smell, make a smell.

Kurḍin ƙasa, tribute, taxes. **Jangali**, cattle tax.

Wani—wani, the one, the other.

Ƙare, to finish (a neuter verb).

Sarki, a king ; **sarakuna**, **sarāƙai** (plur.), kings or royalty.

Dangi, relatives, family ; **Ɗan dangi**, a man of good birth, family.

Dūka, all. But note, the u is short. **Dūka** (long u), thrashing ; and **dūƙa** (dotted k), to bend, stoop.

Lisafi, a list. **Yi lisafi**, to enumerate.

Dilali, an agent.

Ƙidaya, to count ; also **ƙididiga**, to count one by one ; also **ƙirga**, to count.

CHAPTER VI.

In Hausa there is, strictly speaking, no true inflexion of adjectives. In fact it is a question whether there is a real adjective in Hausa at all. The verb **fi**, *to exceed*, has universal application in all comparisons. The following sentences will illustrate its use in this manner, and also demonstrate the fact that what we call comparison of adjectives is, in Hausa, really a comparison of persons or things, with respect to some quality, expressed by means of an abstract noun; or else in respect of some condition, state of being, or attribute.

EX. 1. **Rigan nan ta fi wachan kyau.**

This coat is better than that (lit., This coat exceed that one goodness).

NOTE (1)—**Kyau** is an abstract noun, *goodness*.

(2)—The corresponding adjective, **da kyau**, is not admissible here.

EX. 2. **Zuma zaƙi gareta, amma succur ya fi ta zaƙi.**

Honey is sweet, but sugar is sweeter.

NOTE (1)—**Zaƙi gareta**, an idiom (lit., *sweetness to it*).

(2)—**Zaƙi** is an abstract noun, *sweetness*; **da zaƙi** is the adjective corresponding to it, *with sweetness* or *sweet*.

EX. 3. **Ɗana ya fi naka tsawo ; amma naka ya fi nawa kabri.**

My son is taller than yours, but yours is stouter than mine (lit., exceeds . . . tallness ; exceeds . . . stoutness).

Ex. 4. **Mutum wanda ya lizimehi gaskiya ya fi mai-ratsen hanya farinchiki.**

The man who adheres to truth is happier than he who follows error (lit., . . . exceeds him who wanders from the path in happiness).

Ex. 5. **Ya fi kowa girma.**

He is greater than anyone. (Girma, greatness).

Ex. 6. **Kura ta fi damisa ƙarfin-jiki, amma ba ta yi ya ta hamzari ba.**

The hyæna is stronger than the leopard, but not equal to her in activity.

NOTE (1)—**Ƙarfin jiki**, *strength of body*, a compound noun.
(2)—**Ƴi ya**, literally, *make the similarity of*.

Ex. 7. **Ya fi shi ƙankanta.**

He is smaller than him.

NOTE.—**Ƙankanta** is a noun, *smallness*. The corresponding adjective **ƙarmi**, meaning *small* or *a small one*, would here be quite inadmissible.

Ex. 8. **Shi mafaɗachi ne ; amma matatasa ta fi shi yawan magana.**

He is a quarrelsome man ; but his wife is more garrulous.

Ex. 9. **Tafiya da rana ta fi tafiya da farin wata gajiya.**

Travelling by day is more tiring (lit., exceeds in tiredness) travelling by moonlight.

In sentences where, in English, comparison is expressed by adverbs, the same method which we have already discussed obtains in Hausa, with the following modification : A verbal noun, or its equivalent, takes the place of the abstract noun, or its equivalent.

EX. 10. **Wannan yarinya ta fi ƙanenta samrin girma ƙwarai.**

This girl grows much faster than her little brother.

NOTE.—**Samrin girma**, *quickness of growth*, a verbal noun equivalent.

EX. 11. **Ka fi shi iya chiniki, domin wannan na fi sonka da shi.**

You can barter better than he does, for that reason I prefer you to him.

NOTE (1)—**Iya chiniki**, *ability to trade or barter*, the equivalent of a verbal noun.

(2)—**Fi so**, *to exceed in liking, to prefer*.

Two words, **gara** and **gwamma**, completed by **da**, meaning *than*, are often used to compare *ideas*, e.g.,

EX. 12. **Da in yi ƙarya gara in mutu.**

I would rather die than tell a lie (lit., Than I tell a lie better I die).

EX. 13. **Da in amre shi gwamma mugunyar chiwuta ta kama ni.**

I would rather an evil sickness "caught" me than marry him.

The word **dama**, which has a large number of meanings, is sometimes used in ways which may be called methods of denoting comparison, e.g.,

EX. 14. **Na ji dama yanzu, zazabi ya sake ni.**

I feel better now, the fever has left me.

EX. 15. **Shi talaka ne ; amma ni ina da arziki da dama.**

He is a poor man, but I am moderately well off.

NOTE.—**Da dama**, *better by comparison*.

One other word is occasionally used. It is **gwanda**, e.g.,

Ex. 16. **Da babu wawa gwanda da wawa.** (A Hausa proverb.)

Better have a fool than no one (lit., Than not a fool, better with a fool).

VOCABULARY.

Riga, a coat, or shirt.

Zuma, honey. **Ƙudan zuma**, fly of honey, bee.

Tsawo, height. **Da tsawo**, with height, i.e., high.

Kabri, stoutness, thickness.

Kowa, each, or anyone.

Hamzari, activity, speed, alacrity.

Amma, but, sometimes and.

Samri, speed.

Farinzuchiya, joy (lit., whiteness of heart). **Farinchiki**, the same.

Ratsa, to pass through.

Ratse, to wander, or stray from.

Ƙarya, a lie; plur., **Ƙarairai**.

Mutu, to die. **Mutuwa**, death. **Matache** (fem., **matachiya**), a dead man.

Amre, to marry.

Chiwuta, sickness. **Chiwo**, sick.

Zazabi, fever. **Janti** has the same meaning.

Sāke, to release, let loose. **Sāke** (with long a), to change.

Talaka, a subject, or a poor man. **Fakiri**, one in abject poverty.

CHAPTER VII.

There is in Hausa an idiom of such wide application and in such frequent use that it is quite impossible to intelligently follow a Hausa conversation without being conversant with it. It has, therefore, been thought worth while to devote at this stage a chapter to the study of it. It is of the following nature :—A conditional sentence in which the verb of each clause is in the pluperfect subjunctive, and each clause is introduced by the word **da** (*c.p.* the Greek of past unfulfilled condition, and the Latin double pluperfect). This **da**, as we shall see later in discussing the Hausa verb, is the sign of the conditional subjunctive. The sentence immediately following is the type, and others will be given to illustrate.

EX. 1. **Da na sani da ban yi shi ba.**

Had I known I would not have done it.

NOTE.—This DOUBLE **DA** is emphasised by the voice in a way which MUST BE LEARNED BY LISTENING.

EX. 2. **Allah ya tsare mu da “da na sani.”**

God deliver us from remorse (lit., from “had I known”).

N.B.—This is a regular saying in Hausa and illustrates the importance of the idiom.

EX. 3. **Da kana nan da ƙanena ba ya mutu ba.**

Had you been here my brother had not died.

N.B.—The use of **in**, or **idan**, or any substitute for **da**, so often heard in the Hausa of those who do not speak the language idiomatically, is quite impossible here.

Ex. 4. **Da ya ji maganata, da ba mu sha wahala haka ba.**

Had he attended to what I said, we should not have been in trouble thus.

Enclitics, like **fa**, **ma**, **kwa**, are often inserted after the first of these two **da's**, and slightly modify the meaning; the subtle difference between each of these, and when to use them, can only be learnt by long acquaintance with the language. Some examples are here given to illustrate and lead the student to follow up the subject himself. Perhaps nothing so quickly distinguishes a real Hausa scholar as the ability to use and understand the various shades of meaning conveyed by these simple particles.

Ex. 5. (a) **Da fa shi ne ya gaya mani, da na amsa nan da nan.**

Had he told me, I should have agreed at once (implying that I did not agree because of the person who did tell me).

(b) **Da ma ka tashi tsaye sa'anda zarafinka ya zo, da yanzu kana sarki lalai.**

Had you but made a push when your opportunity came, you would now have been king, or Would that you had . . . , you would now have been king.

(c) **Na che maka "ka zo gobe"; ba ka zo ba; da kwa ka zo, da ka ga abin da na ba ka.**

I told you to come to-morrow. You did not

come ; had you indeed come, you would have seen what I was going to give you.

- (d) **Da a che aike ne za ka ba ni, da ban ƙi ba ; tun da shi ke kyauta ne, ba ni so.**

Had it been work you were going to give me, I would not have refused ; but inasmuch as it is a favour, I don't want it.

NOTE.—This last form **a che** following the first **da** is also very common, and has its own slightly different meaning in Hausa.

- (e) **Da a che chiwutan nan, da yinta ba ya fi kwana uku ko fuɗu ba aka zo da shi, da ya fi samrin warkewa. Amma yanzu ta gawurta ; warkewatasa fa da wuya.**

Literally, This sickness, had it not been more than three or four days from its start, could have been more quickly healed ; but now it is badly exaggerated (gawurta) its healing is very difficult.

In this connection it will be well to explain the use of a form somewhat similar : **In da.**

- EX. I. **In da ni ne ya yi mani haka, da na ƙwache masa gona.**

Had it been I to whom he had behaved so, I should have taken possession of his farm.

This **in da**, which is two words, must not be confounded with two other forms of the same word, or rather a different word but with the same pronunciation.

EX. 1. **Inda ya yi mani alheri, na rama ; inda ya yi mani zamba, sai in gafarta masa.**

Wherein (or in that) he did me kindness, I reciprocated ; Wherein he did me evil, I shall forgive him.

EX. 2. **Inda hali, muni kyau ne ; inda ba hali ba, kyau muni ne.**

Where a good character is, ugliness becomes (is) beautiful ; where no character, beauty is but ugliness.

NOTE.—A Hausa proverb. **Hali** used alone usually means good character. **Muni** is *evil*, or more usually, *ugliness*.

EX. 3. **Inda ya shiga duka, bi shi ; ko gidan sarki, ko na talaka.**

Wherever he enters, follow him : whether into the Amir's house or any poor man's.

NOTE.—Here **inda**, *where*, is the short for **wurinda**.

There are other sentences similar to those given at the beginning of this chapter, but in which, either in the principal of the two connected sentences, or in both, the idea is future : sometimes this future sense can only be brought out by an adverb of time. These are illustrated :—

EX. 1. **Da ya zo nan jiya, da na tashi gobe.**

Had he come yesterday, I should have gone to-morrow.

EX. 2. **Da za ya yarda, da sai mu sada zumunta, irin ta da.**

Were he but willing (implying that he is not)

then we would be reconciled (sada zumunta), and be as of old.

Ex. 3. **Da za a lura da halinsa, da abin da ya ke chiki, da ba za a ƙara aikin komi da shi.**

If his character were watched, and what he is really engaged in doing, nothing further would be done in connection with him.

NOTE (1)—**Abin da ya ke chiki**, a very common idiom. *What he is in (lit.) i.e., A person's intimate business, or circumstances.*

(2)—Note the double **da** here combined in both clauses with the sign of the future, but both clauses denoting unfulfilled condition.

VOCABULARY.

Wa, *an elder brother.* **Ya**, *an elder sister.*

Wahala, *trouble.* **Sha wahala**, *to have (lit., drink) trouble.*

Gaya, *to tell.* **Gaya masa buki**, *to call him to a feast.*

Tsare, tsaro, *to guard, protect, ward off.*

Gawurta, *to be firmly set, developed, even exaggerated.*

Rama (sometimes), *to be avenged, to avenge, or to pay back, or even reciprocate.*

Zamba, *evil, mischief, wrong, exaction.*

Kyauta, *a gift ;* so also **baiwa** ; also **alheri** ; also **baiko**.

Shigo, *to enter (coming towards the speaker).*

Shiga, *to enter (going away from the speaker) ;* hence **shiga ! go in ! shigo ! come in !**

Gafara, *forgiveness.*

Gafarta (followed by **ma, to**), *to forgive.*

CHAPTER VIII.

It is not intended here, as in a systematic Grammar, to give the methods of formation of plurals of nouns from their singulars, or of the feminine from the masculine. A few examples will be given, especially of those which do not conform to general rules. The number of methods of forming plur. from sing. and fem. from masc. are so numerous that the student is recommended, at first at least, not to trouble about rules, but learn each word separately, as he meets it, and later classify for himself.

Examples :

MASCULINE.			FEMININE.		
	<i>Singular.</i>	<i>Plural.</i>		<i>Singular.</i>	<i>Plural.</i>
<i>Boy,</i>	Yaro.	Yara.	<i>Girl,</i>	Yarinya.	Yan mata.
<i>A Man,</i>	Miji.	Maza.	<i>Woman,</i>	Mache.	Mata.
<i>Man</i> (generic)—					
	Mutum.	Mutane.			
<i>Cock,</i>	Zakara.	Zakaru.	<i>Hen,</i>	Kaza.	Kaji.
<i>Lion,</i>	Zaki.	Zakuna.	<i>Lioness,</i>	Zakanya.	Zakuna.
<i>He-goat,</i>	Bunsuru.	Bunsurai.	<i>Goat,</i>	Akwiya.	Awake.
<i>Bull,</i>	{ Sa.	Shanu.	<i>Cow,</i>	Saniya.	Shanu.
	{ Bajimi:	Bajimai.	<i>Heifer,</i>	Karsana.	Karsanai.
<i>Horse,</i>	Doki.	{ Dowaki.	<i>Mare,</i>	Goḍiya.	Goḍiyai, or Goḍeyi.
		{ Dawakai.			
<i>Ram,</i>	Rago.	Raguna.	<i>Sheep,</i>	Tumkiya.	Tumaki.

The following are a few nouns with their plurals, to illustrate some quite irregular formations:—

<i>Eye</i> , Ido.	Idanu.	<i>Word</i> , Magana.	Maganganu.
<i>Ear</i> , Kunne.	Kunnuwa.	<i>Land</i> , Ƙasa.	Ƙasashe.
<i>Town</i> , Gari.	Garuruwa.	<i>Stick</i> , Sanda.	Sanduna.
<i>House</i> , Gida.	Gidaje.	<i>Robe</i> , Riga.	Riguna.
<i>Room</i> , Ɗaki.	Ɗakuna.	<i>Finger</i> , Yatsa.	Yatsotsi.

From these words, some of the methods of forming plurals from singulars will be gathered. Practically it is impossible to lay down rules for the formation of feminines from masculine, the words must be learned.

Most words terminating in **a** are feminine. Others are masculine. But there are exceptions. The following are a few words ending in **a** which, however, are of masculine gender:—

Gida , <i>a house.</i>	Wata , <i>the moon.</i>
Baya , <i>the back.</i>	Ruwa , <i>water.</i>
Nama , <i>flesh.</i>	Ɗa , <i>a son.</i>
Zakara , <i>a cock.</i>	Suna , <i>a name.</i>

All these are of the masculine gender. There are a few others.

It is not infrequent in Hausa to use the singular for the plural, the existence of more than one of a thing being indicated by some word or expression denoting quantity.

Thus—**Mutum biyu** is as correct and even better Hausa for *two men* than **mutane biyu**.

Again—

Mugunta da suka yi ta komo bisa kansu.

The evil they did came back upon their own heads.

NOTE.—**Kansu** is here singular ; **kawuna**, *heads*, the plural, would not be used here.

And similarly with many other plurals where the thing spoken of is considered in a collective sense.

Some further examples—

EX. 1. **Ba ya buɗe ido tukuna da karatu.**

*He is so far ignorant of religious education (lit.,
He has not yet opened his eyes (sing.) in reading).*

EX. 2. **Mutumen nan dā makafo ne, amma tun randa
ya gamu da Almasihu a kan hanya, idanunsa
sarai ne, yana ganin gari.**

*That man was formerly blind, but since he met
the Christ on the road, his eyes are well, he
can see.*

NOTE.—Here the plural is used of *eyes*.

EX. 3. **Sarki biyu (or, duka, or, dayawa) sun zo.**

*Two kings (or, all the kings, or, many kings)
have come.*

But—

EX. 4. **Sarakuna sun zo.**

*The kings have come (because there is no other
word signifying number).*

EX. 5. **Hanyan nan da dutse ta ke, or da duwatsu
ta ke (equally good).**

This road is very stony (lit., with stones it is).

Ex. 6. **Matan nan suna noma ; bayi ne ; amma ba ya kamata Musulmi su bar matansu su yi noma, gama litafinsu Al Kur'an ta che " Haram " ne.**

These women are farming ; they are slaves ; but it is not right for Moslems to allow their wives to plough, for their book, the Kur'an, has made it unlawful.

NOTE.—In the first case **mata** is the plural of **mache**, a woman. In the second case **matansu** is the plural of a different word **mata** (singular), a wife.

There are a few words whose plurals have a different meaning from the singular, or at least the meaning is modified. For example—

Ex. 1. **Aikin nan ba shi gamuwa kwana biyu ba ; ko kwana biyar ma ba su isa ba.**

This work cannot be done (finished) in two days ; even five are not enough. Here kwana is a day of 24 hours.

Allah shi ba mu kwanakin (or kwanukan) lafiya.

May God give us days of peace, or a happy life.

Also—

Kwanakin baya, days of old, or olden times.

Ex. **A kwanakin nan ban yi girma ba.**

At that time I was not grown up.

In these last two sentences it is seen that **kwanaki** or **kwanuka** refer to times or seasons, rather than actual days.

It may even on occasion be used to signify a point of time, e.g.,

Kun zo yau da safe ? I, muka zo ; amma kwanakin da muka zo kana karatu ; domin wannan ba mu gan ka ba.

Did you come this morning ? Yes, we came, but at the time we came you were reading ; so we did not see you.

Again—

Uba, a father ; ubanne, ancestors or fathers ; wuri, a cowrie ; but kurđi, the plural, although it means cowries has the more usual meaning of money.

Ex. Kurđin abin nan ya yi mani yawa ; fakiri ne ni, ba ni da wuri.

The price (money) of that article is too high for me ; I am destitute of money, not having even a cowrie.

VOCABULARY.

Wuri, a cowrie.

Addini, religion.

Gamu da, to meet with.

Makafo, a blind man.

Mugunta, evil (a noun).

Kurđi, cowries, or more generally, money.

Karatu, reading, or generally, religious education.

Makauniya, a blind woman.

Tsabta, purity, cleanliness.

Nagarta, good (a noun).

Ƙazamta, filth.

Bisa, above, the top.

Ƙasa, the ground, under.

Ƙalkashin, underneath.

CHAPTER IX.

In the Hausa verb there is not, with some exceptions, much inflexion in the body of the word ; inflexion is mostly done by means of the pronoun, and auxiliary verbs.

Following out, therefore, the main plan of this book, we shall proceed to illustrate the uses of the various moods and tenses as they exist, and not seek to bring them into line with any other grammatical systems.

(I) There is a tense denoting continuous, incomplete action, whether past, present, or future. There are three different forms of this tense ; each will now be illustrated—

QUESTION.

Mi ka ke yi ?
Mi kana yi ?
Kana yin minene ?

} *What are you doing ? or
were doing ?*

ANSWER.

Ina aiki
 Ni ke aiki (chiefly in
 subordinate clauses)
 Aiki ni ke yi.

} *I am, or was, working.*

EX. 1. Sa'anda mun gamu da shi { yana gudu.
gudu ya ke yi.

When we met him he was running away.

Ex. 2. Ban san abin da ya sa ya ke gudu.

I don't know the reason why he was running away.

N.B.—A subordinate clause, hence the form, **ya ke**.

NOTE.—In this example the action is continuous past.

Ex. 3. A wanne wuri $\left\{ \begin{array}{l} \text{ya ke zamne.} \\ \text{shi ke zamne.} \end{array} \right.$

Where is (or, was) he staying?

Yana zamne a gidana, amma ban san inda matatasa ta ke zamne ba.

He is (or, was) staying at my house, but I do not know where his wife is.

Ex. 4. Mi ya kawo su kasuwa? Chiniki su ke yi, or, suna chiniki.

What has brought them to market? They are trading.

Ina abin da su ke saye? Ban sani ba.

What are they buying? I don't know.

Ba za mu gama yau ba, har gobe mu ke yi.

We shall not finish to-day, we shall be at it until to-morrow. N.B.—The future continuous.

Nan mu ke jiranku tun jiya, or

Nan muna jiranku tun jiya, or

Jiranku mu ke yi a nan tun jiya.

We have been waiting for you here since yesterday.

N.B.—The present perfect continuous tense.

Ex. 5. Ina zuwa $\left\{ \begin{array}{l} \text{I am coming. (With a} \\ \text{Zuwa ni ke yi} \end{array} \right.$ $\left. \begin{array}{l} \text{future sense.)} \end{array} \right.$

Note the following sentences:—

- (1) **Tun da, har yau ma, mutanen garin nan su ke satar shanu ; halinsu ne, ba kwa za su bari ba.**

In the past, and even still, the people of that town have been, and are, stealing cattle ; it is their character ; they will not leave off.

The following two sentences illustrate the use of what has been called the passive, but is only really an impersonal form of the verb ; it is formed by the prefix **a** joined to the **na** or **ke** of the continuous form in this tense:—

- EX. 1. **Ina jin motsi daga chan ; mi a ke yi ?**

Ana wasa, ana kidi, ana busa ; ba wani abin kirki a ke yi ba ; sai yara ne kaɗai. Amma komi a ke yi sai a kyale su.

*I hear a sound over there, what is happening ?
(lit., what is one doing ?)*

They are playing, drumming, piping ; nothing important is being done ; they are only boys ; but whatever is going on leave them alone.

- EX. 2. **A Kano har yanzu ana sayas da bayi, amma a boye.**

Ai ! na san bara ana yi, amma ina tsamani yanzu am bari.

In Kano slaves are still being sold, but in secret. Indeed ! I knew they were last year, but I thought (was thinking) it was given up now.

The student should now make a point of acquiring a real knowledge from his teacher of the difference between these forms, **na**, **ke**, and the form in which the verb precedes and pronoun follows, e.g., **Gudu ni ke yi**. He will gradually get to note the difference, and learn where accurately to use each.

VOCABULARY.

Tsaya, *to stand*. **Tsayawa** and **tsaye**, *standing*.

Dakanta, *to wait for*. **Jira** has much the same meaning.

Anfani, *use*. **Da anfani**, *useful*. **Mai-anfani**, *a useful thing*.

Tashi tsaye, *to stand upright*; hence *to do a thing with energy*.

Taras, **tarshe**, **tarasda** (different forms of the same word), *to overtake*.

Făsa, or **păsa**, **făshe**, **păshe**, *to break, smash*; hence—

Fashe hanya, *to road-break or plunder*.

Bari, **Bar**, *to leave, leave off*.

Yanzu, *now*. **Dazun**, *just now, recently*. **Yanzu yanzu**, *immediately*.

Mara-anfani, *useless* (lit., *without use*).

Motsi, **motsa**, *to move*.

Wasa, *play*. **Wasa** (with different tone), *to sharpen*.

Wasa wuḡa, *to sharpen a knife*.

Ḳyale, *to ignore, avoid*.

CHAPTER X.

There is a form of the verb which is used in describing events which are past. It is the tense of narrative. An historic tense. The method of forming the tense is by the addition of the suffix **Ka** to the personal pronouns. It must be carefully noticed, however, that in the Hausa of the greater part of the Hausa States a peculiar usage obtains:—THERE IS NO INFLEXION OF THE PRONOUN FOR THE THREE PERSONS OF THE SINGULAR, WITH THE EXCEPTION OF THE 2ND PERSON FEMININE. Hence this is a tense inflexion for the plural only.

This tense therefore stands thus—using the verb **gudu**, *to run*.

Na gudu, *I ran*.

Muka gudu, *we ran*.

Ka gudu, *you ran*.

Kuka gudu, *you ran*.

Kika gudu, *you ran* (fem.) **Suka gudu**, *they ran*.

Ya gudu, *he ran*.

Ta gudu, *she ran*.

NOTE.—In Sokoto, and to some extent in Katsina, **munka**, **kunka** and **sunka** are used. Sentences will now be given illustrating.

EX. I. **Tun jiya suka kwache mani kayana, amma ban ji ba sai dazun nan da kika gaya mani.**

Since yesterday they robbed me of my loads, but I did not hear of it until just now when you (fem.) told me.

- EX. 2. **Tun da safe muka tashi, muka yi harman tafiya ; muka dunga yi har dare ya yi mana. Da muka kai gari, muka sabka a gidan alqali, inda aka ba mu wurin sabka ; nan muka kwana biyu, kana muka yi ta tafiya kuma. Hakanan muka yi mugama koïna.**

Early in the morning we got up and made ready for the journey ; we kept on going, until night overtook us. When we got to the town we alighted at the house of the judge, where we were given a lodging. Here we stayed two days, and then went on our journey. Thus we journeyed by easy stages everywhere. (Mugama, to stop two days at each alighting place.)

- EX. 3. **Aka yi sansani ; da safe aka tashi ; aka yi ta fāḍa, har aka kāshe mutane wojen talata, kana aka dena.**

The camp was pitched ; when morning came they arose (impersonal) and fell to fighting, until about three thousand people were killed, when the fighting ceased.

N.B.—In this last sentence it is seen that the passive or impersonal form is obtained in the same way as in the last tense, viz., by prefixing **a** to the suffix which denotes the form of the tense, in this case **ka**. Thus we have **aka**.

- EX. 4. **Bara aka kama bayi misalin dubu ; aka tafi da su daga kasar Adamawa zuwa Sakwatu ; hamsaminya suka mutu a hanya sabada**

wahalar dūkan ruwa da sanyi da yunwa da minene ; aka bizne su a jeji, babu mai-jin tausayinsu.

Last year about (misalin) a thousand slaves were caught and taken from Adamawa to Sokoto ; five hundred died through the suffering from rain and cold and hunger and what not ; they were buried in the bush, no one pitying.

In the N.W. of the Hausa States, it is not unusual to hear the forms **naka** or **nika**, **kaka**, fem., **kika** ; **shika** or **yaka**, in the singular of this tense. Thus denoting that in all probability there was in Hausa generally this regular inflexion and that it has been gradually dropped over most of the country, the one person, 2nd of the fem. gender alone, retaining it. This is indicative of a very general tendency in Hausa as in Modern English compared with Old English, to get rid of all possible inflexions and simplify the language. It is, however, very necessary, if this process is to be stopped before it has gone too far, that there should be a standard literature made, which will be widely read and which will standardize what is best of the inflexions, e.g., for gender, and for the possessive pronouns, which are dealt with in a later chapter, etc.

VOCABULARY.

Sarmayi, *a lad*. **Samari** (plur.), *lads, boys*.

Munafunchi, *treachery, deceit*. **Munāfuki**, *a traitor, deceiver*.

Fito, *to come out from*.

Dare, *night*. **Ḍāri** (long a), *cold*. **Ḍarī** (short a, long i),
a hundred.

Sabka, *to alight, to put up for the night*.

Sansane, *a camp*.

Kāshe, *kisa*, *to kill*. **Kisan kai**, *murder of self*.

Nemi, **nemo**, **nema** (see Chap. V.), *to seek*.

Kwana, *a night*. *To sleep, hence to spend the night*.

Barchi, *sleep*. **Yi barchi**, *to sleep*.

Koīna, *anywhere, everywhere*.

Misali, *an illustration, picture, hence about with numbers*.

CHAPTER XI.

The next tense to be described is generally a primary tense, and denotes action completed at the present. It has, therefore, most nearly the use of a present perfect tense, though not only so.

The inflexion consists in the addition of the suffix *n* to the pers. pron.

In this tense also, the inflexion is confined to the same persons as in the last tense, i.e., *the whole of the plural and the 2nd person feminine*.

It has, therefore, the following form :—

SINGULAR.		PLURAL.
<i>Masc.</i>	<i>Femin.</i>	
Na gudu.	Na gudu.	Mun gudu.
Ka gudu.	Kin gudu.	Kun gudu (both genders).
Ya gudu.	Ta gudu.	Sun gudu.

Sentences will now be given illustrating its uses—

Ex. 1. **Kun gama aikinku yanzu ?**

Have you finished your work now ?

Ex. 2. **I, mun diba ruwa, mun yanka chiyawa, yanzu kuma mun zo wurinka domin a ba mu kurɗin abinchi.**

Yes, we have drawn water, cut grass ; and now we have come to you to have our food money given us.

Ex. 3. **Ko yanzu mun gaya maku labarinmu, amma kun ɓi ji ; don kanku ne ; amma tun da kun ɓyale namu labari, mu kuma mun rena naku !**

Even now we have told you our news, but you have refused to accept (ji) it. Be it on your own shoulders ! (lit., on yourselves !) Seeing, therefore, that you will have nothing to do with our report, we also despise yours !

NOTE.—Here in the third verb, **kuka ɓyale** would have been equally correct ; the explanation is impossible, it simply is a fact, and one of the inexplicable difficulties of Hausa. A Hausa says, *It is so*, and that ends the matter.

There is a very common use of this form of the verb, which does not seem to fit in with what is said about it above. Whether this is merely a euphonic and not a structural inflexion is uncertain.

This is the use in speaking of actions or events without reference to any particular time, e.g.—

EX. 1. **Mun ji sarai**, *we fully understand.*

Yahudawa kaḍai sun san Attaurat sarai.

Jews alone fully understand the Books of Moses.

EX. 2. **Kun chika samrin baki.**

You do speak quickly.

The equivalent of above sentence in speaking to one person is—

Ka chika samrin baki ƙwarai.

N.B.—The passive or impersonal form of this tense is formed by prefixing **a** to the **n** which is the sign of the tense. Thus—

EX. 1. **Jiya sun che abinchi ba ya ishe su ba, yau an ƙara masu.**

*Yesterday they said their food was not enough ;
to-day they have had it increased.*

EX. 2. **Donmi kin zo nan neman kurɗi ; abin da am ba ki ya isa.**

*Why do you (fem.) come here for money ? What
has been given you already is enough.*

NOTE.—Here the **n** is changed into **m** before **b**.

A famous Hausa proverb will show how this tense is also used with a future sense, or, more accurately, a future perfect.

EX. 3. **In an ƙi huntu ran buki, ran kwaba ƙasa a so shi.**

*If you reject a half naked man on a feast day,
when you are engaged in mixing mud you will
want him (in vain).*

NOTE (1).—**An ki**, *has been refused*. But translated as the present tense in English.

(2).—**A so**, *there will be wanted* (lit.)

VOCABULARY.

Dena, *to leave off*.

Šanyi, *cold*.

Bizne, *to bury*. **Kabari**, *a tomb*.

Tausai, *pity, compassion*.

Ḑiba, *to take out, or draw out of*.

Yanke, **yanka**, **yanki**, *to cut, or cut off*.

Lada, *a reward*. **Haki**, *payment*. **Alhaki**, *retribution*
and other meanings.

Ḑi, *to refuse, hate*. **Ḑi wuya**, *to be lazy* (lit., *hate exertion*).

Chiyawa, *grass*. **Ḑanya**, *green grass*.

Karḥi, **karḥa**, **karḥe**, **karḥo**, *to receive*.

Baki, *mouth*. **Bāḑi**, *strangers* (plur. of **baḑo**). **Bāḑi**,
black.

Huntu, *half naked, not properly dressed*. **Tsirara**, *nude*.

Kwaba, *to mix earth*.

Ran, *poetical for rana, a day*.

Wofi, *empty*. **Maganar wofi**, *a senseless matter or word*.

Wofinta, *to bring to nought, to empty*.

Chika, *to fill, fill up*.

Buki, *a feast*. **Bukka**, *a grass hut*.

CHAPTER XII.

COMMANDS, BOTH POSITIVE AND NEGATIVE, are expressed in various ways ; sentences illustrating each method will now be given :—

- (1) By the simplest form of the verb, without any pronoun preceding.

EX. 1. **Zo mana**, *come to me.*

EX. 2. **Tashi daganan, rabu da wurin nan sosai.**
Go away from here, leave this place altogether.

- (2) By the particle **a** preceding the verb.

EX. 1. **A nemo mani yan alaro, a sa su su tafi chan yanzu.**

Seek me out carriers, and make them go over there at once.

EX. 2. **A ɗauko mamu kayanmu, a zo da su gida.**
Take our loads, and bring them home.

- (3) By joining the simplest form of the personal pronoun to the verb, rapidly passing with the voice from the pronoun to the verb, on which the accentuation is laid. This must be learnt by listening.

EX. 1. **Ka kore birin nan, ɓarna ya ke yi ; ka bi shi da jifa.**

Drive away that monkey, he is up to

mischief; throw a stone at him (lit., follow him with a throwing).

Ex. 2. **Ku yi karatunku, ku yara, ku bar yawan wasa.**

Get to your studies, boys, don't be always playing.

(4) By use of the word **bari**, *let* or *allow*.

Ex. 1. **Bari mu tafi** (but, **mu tafi** is equally correct).

Let us go.

Ex. 2. **Tashi, ka kāshe kunaman nan ! Bari in duba tukuna inda ta ke, kada ta halbe ni.**

Get up, and kill that scorpion ! Let me look first where it is, lest it sting me.

N.B.—**Halbe**, *to shoot*, or, *of insects, to sting*, *of a horse, to kick*.

NEGATIVE COMMANDS, OR PROHIBITION.

(1) By use of the word **kada**, *do not*, or *lest*.

Ex. 1. **Kada ka shiga ḍakin wani sai ka yi salama tukuna.**

Don't go into another person's room without first saluting.

Ex. 2. **Kada ka yarda da wannan mutum ; ḥarawo ne.**

Don't have anything to do with that man, he is a thief.

Another method is used more rarely ; it is the simple use of the negative **ba** with the prefix **a**. Thus—

Ba a tashi yau ba, *don't go to-day*. But **Kada a tashi yau** is better Hausa.

This same form, but combined with the future (to be described later) **za**, is more common.

EX. 1. **Ba za ka yi zina ba**, **ba za ka yi sata ba**.

Thou shalt not commit adultery, thou shalt not steal.

EX. 2. **Ba za ku bar ni yanzu ba**.

You shall not leave me now.

VOCABULARY.

Gabas, east. **Yamma**, west. **Arewa**, north. **Kudu**, south.

Yamma, also evening.

Koro, to drive towards the speaker. **Kore**, to drive away from him.

Salamma, to salute.

Biri, a monkey.

Kunama, a scorpion. **Ƙarin kunama**, the scorpion's sting.

Salame, to dismiss, to part with.

CHAPTER XIII.

There is another distinct form of the verb, whose application is very wide, and variety of meanings considerable. Its uses will now be illustrated by sentences. It has the following form **KAN**, probably an auxiliary verb. It is more common to use the form **ni** of the first person with **Kan** than **na**. In the third person either **shi** or **ya** can be used.

(1) **Kan**, having somewhat the sense of *must*.

Ex. 1. **Alkama bisa dutse, Allah kan ba shi ruwa** (a Hausa proverb).

A grain of wheat on a rock, God alone can (or, must) give it water.

(2) In describing custom, habit, this is the form of the verb used ; in fact, this is its chief use. Thus—

Ex. 2. **Kullum ni ni kan yi wannan aiki ; amma su kan rena wayona.**

It is always I who am wont to do this work, but they despise my ability (wayo, cunning).

Ex. 3. **Ai, ba haka ba ; a kan rena aikin gwani ? Su kan yi mana !**

Oh ! Not so ; is the work of an expert despised ? Verily they do !

N.B.—The impersonal or passive form, **a kan** of **kan**, here.

Ex. 4. **Ya kan zo nan kowache rana ; ya kan
chi abinehi tare da mu.**

*He comes here every day ; He takes his
food with us.*

Ex. 5. **Ku kan yi wasa da damana ? I, mu kan
yi, amma mun fi maida hankali ga noma
har kaka ta yi.**

*Do you (are you wont to) play during the
wet season ? Yes we do. But we pay
more attention to farming until harvest
time comes.*

(3) **Kan** is used where in English we should use the words *can*, or *will*, or *shall*, not necessarily, or even primarily, of future action. Thus—

Ex. 1. **Uwa ta kan ƙi danta ?**

*Will a mother hate her son ? (the answer
no expected.)*

Ex. 2. **Idan da chi da sha da abin yalwa da
lafiya, ibada kan yaƙo.**

*If there is food, and drink, with plenty,
as well as health, then religion (service of
God) will spread (flourish). (From a
well-known Hausa song.)*

Ex. 3. **Abin da hankali ba ya gani ba, ƙaƙa ido
shi kan gan shi ƙwar ƙwar ƙwar.**

*What the inner sight does not see, how
should the eye see it clearly. (From the
same song.)*

Ex. 4. **Shi ne shi ke shaka azabar lakhira ; sai
ya gamu da wuta ya kan che “ kaitaro ! ”**

*He it is who doubts the suffering of Hades ;
when he meets the fire he will say “ Alas ! ”*
(The same song.)

There are other varieties of the use of this form of the verb, and those given in the latter part of this section are mostly poetical, but others will be readily recognized if those given above are properly mastered.

VOCABULARY.

Alkama, *wheat.*

Rena, *to despise.* **Reni**, *scorn.*

Gwani, *an expert.* **Gwaninta**, *technique, skilled work.*

Kullum, *always.*

Amana, *friendship, alliance.* **Chi amana**, *treachery* (lit.,
eat friendship).

Amini, *a faithful one, a trusted friend.*

Aminchi, *friendship, faithfulness.*

Yado, *to spread* (as a plant does), *increase.*

Hankali, *sense, manners, propriety.*

Lakhira, *the place of the Departed.* *Hades.*

Azaba, *pain.* **Radaḍi**, *torture, or anguish.* **Zafi**, *heat,*
or great pain.

CHAPTER XIV.

There are many methods of expressing future action in Hausa, in addition to the future continuous action mentioned in Chapter IX. They are:—

- (1) By the use of the particle **za** before the pronoun. This *may* be an auxiliary verb, or *possibly* the remnant of a verb not now used, the converse of **zo**, *to come*; **za**, *to go*. Thus—

Sing.,	Za	Ni or n	Plur.,	Za	Mu
		Ka (fem. Ki)			Ku
		Shi or ya (fem. Ta)			Su

Ex. 1. **Ba za ya kwana nan ba, sai Lakwaja.**

He will not sleep here, nowhere until Lokoja.

Ex. 2. **Mi za mu yi?**

What shall we do?

Ex. 3. **Za mu farauta.**

We shall go in search of game.

Ex. 4. **Ina za ku same su fa? Ko ɗaya ba za a gani yau ba domin hazo.**

Where will they be found? Not a single one will be seen to-day because of the harmattan.

- (2) By the suffix **a** after the pronoun, often in speaking (but not in writing) contracted into one vowel sound.

SINGULAR.

Ni-a becomes **Nā** (long a).

Ka-a becomes **Kā** (long a),
(fem. **ki-a**).

Ya-a becomes **Yā** (long a)
or **Shi-a**.

PLURAL.

Mu-a often contracted
to **Ma**.

Ku-a, never contracted.

Su-a often contracted to
Sa.

These forms are mostly used in Zaria and Kano, and not much elsewhere. They should, however, be noted. The following are examples:—

Ex. 1. **Da gudu gara faḍowa, ko na baya su a**
(contracted in speaking to **sa**) **ḍau pansa**.
*Better fall than run away, peradventure
those behind will avenge.*

Ḍau is a short for **ḍauki**, to take.

Ex. 2. **In ka che kana so mu tafi, mu-a yi**.
If you say you want us to go, we will.

Ex. 3. **Ko ka so ko ba ka so ba, kā** (long a)
gama aikin nan kamin ka tafi.
*Whether you wish or do not wish, you will
finish this work before you go.*

(3) By the use of the simplest form of the pronoun alone without any prefix or suffix, but indicated by raising the voice in saying the pronoun, and also by inflexion in the voice on the verb, which can only be learnt by careful listening.

	Ni, or Na, or In.	Mu.
Sing.	Ka (fem. Ki).	Plur. Ku.
	Shi or Ya (fem. Ta).	Su.

Ex. 1. **Mu dena zanche yanzu, mu yi ta barchi ;
gobe mu tashi lafiya da ƙarƙin jiki, mu
gama shagalinmu duka.**

*We will leave off talking now, and go to
sleep ; to-morrow we shall rise in health,
and strength, and finish all our business.*

Ex. 2. **Kamin kwana shidda mu gama aikin nan.**
*In six days from now we shall finish this
work.*

Ex. 3. **Ku ba mu kurɗin abinchi dabam, ladan
aikinmu dabam kuma.**
*You will give us food-money separately,
and wages also separately.*

Ex. 4. **Yaron nan ya iya tafiya da nisa hakanan ?
Yā tafi nama.**
*Can that boy do such a long journey ?
Certainly he will go (mana only emphasis).*

There are two methods of expressing future action in the passive :—

(1) By the use of the prefix **a** (the usual passive or impersonal form) before the verb, and following **za**, the sign of the future.

Ex. 1. **Yaushe za a yi masa ƙanƙanchi ? Sai
randa an karɓi jawabin sarki.**
*When will he be degraded ? Not until the
king's message has been received.*

Ex. 2. **Za a gina masa soraye duka, ko kwa da waɗansu ɗakuna na chiyawa ?**

Will flat-roofed houses be built for him entirely, or will there be some of grass ?

Ex. 3. **Za a yi shawara gobe ; komi za a yi, a gaya maku.**

Counsel will be taken to-morrow ; whatever is going to be done will be told you.

(2) By the simple use of the particle **a**, without any **za**, the voice being raised, and stress laid on the **a**. Thus—

Ex. 1. **Ban ga an kawo mara-lafiyan nan da aka che yana zuwa gobe ba. Ā zo da shi gobe.**

I don't see that sick man who it was said was coming here to-morrow. He shall be brought to-morrow.

Ex. 2. **Ba mu da lemu ko man-shanu. Ā samu in an jima kaɗan.**

We have no limes or butter. Some will be got in a little while.

Ex. 3. **A kama azumi gobe, gama wata ya tsaya yau. Musulmi duka za su yi.**

Fasting will be commenced to-morrow, for the moon stands (it is new moon) to-day. All Moslems will keep it.

VOCABULARY.

Hazo, *haze, mist or harmattan.*

Na baya, *those behind.*

Jawabi, *a message.* **Manzo**, *a messenger.* **Sako**, *a commission, errand.*

Ƙanƙanchi, *degradation (lit., making small).*

Tsaya, *to stand, to begin.* **A tsaye**, *standing (pres. partic.).*

Azumi, *the Moslem feast (Ramadan).*

Tatawui, *fasting (from an Arabic word).*

Babba, *big, great.* (Plur., **Many**), *great ones.*

Mara-lafiya. (Plur., **Marasa-lafiya**), *sick, sick people.*

CHAPTER XV.

There is no special form, or inflexion, for the Infinitive Mood in Hausa. The commonest way of expressing the infinitive is by means of the verbal noun. The infinitive of purpose is expressed by a conjunction or relative pronoun with the subjunctive mood, as in Latin. Various methods will now be illustrated by sentences.

EX. I. **Gudu**, *gādon matsorachi ne ; tsayawa, na mai-
ƙarfin zuchiya.*

*To run is the birthright of a coward ; to stand,
that of a brave man.*

N.B.—Some verbs have no distinguishing form for the verbal noun, e.g., **gudu** ; many others have, their usual termination being **wa** or **ya**—as **faɗowa**, **tafiya**, etc.

Ex. 2. **Ga mai-ɗaukan kaya, tafiya a hankali ta fi daɗi.**
To the carrier, to travel slowly is more pleasant.

Ex. 3. **Gani, im ba chi ba, kare kan kwana da yunwa.**
To see, but not to eat (means) the dog will sleep hungry.

N.B.—This is a Hausa proverb ; note between the noun **kare** and the verb there is no pronoun, this is poetical ; in strictly grammatical Hausa it should be **kare shi kan kwana**.

The following sentences illustrate methods of expressing purpose :—

Ex. 4. **Na aike shi garin kawo gudumawa.**
I sent him to bring reinforcements. (cp. with the Latin Gerund).

This can also be expressed in the following ways equally correctly :—

Na aike shi domin shi kawo gudumawa ; or na aike shi, shi kawo gudumawa, or na aike shi domin kawo gudumawa.

To analyse these sentences, note the following :—

- (a) **Garin** is a preposition, and as such governs a verbal noun, **ƙawo**, in the accusative case. This verbal noun is, of course, a gerund, which is much developed in Hausa, and is in frequent use.
- (b) **Domin**, *in order that*, is a conjunction, and **shi kawo** is the imperfect tense of the subjunctive mood. Hence what is rendered in English by the infinitive mood is in Hausa translated by **domin** with the subjunctive mood. *Cp. ut* with the subjunctive of the Latin.

- (c) **Shi kawo** without the **domin** is exactly the same construction, *i.e.*, the same mood and tense, but the conjunction omitted. When, however, this conjunction is omitted there is a distinct modification in the voice; this should be carefully listened for and copied.

There is another type of sentence of great importance to be noticed here. It corresponds to the use in Latin of *qui* with the subjunctive.

Ex. 1. **Na aike mutum wanda za ya yi maka gudumawa.**

I sent you a man to reinforce you.

Ex. 2. **Na rubuta masa jawabi wanda za ya kwantadda ransa.**

I wrote him a message to put his mind at rest.

In both these cases purpose is expressed, the relative pronoun is used, and **za**, a part of the verb previously mentioned as a sign of the future, is used with it to indicate the imperfect subjunctive. It should be noted here that this is one of the chief uses of **za**.

Note also the following types of sentences, which are very common:—

Ex. 1. **Na rasa abin da zan yi.**

I don't know what to do, or lit., I lack the thing which I should do (subj. mood).

Ex. 2. **Ya nuna mani yada zan yi shi.**

He showed me how to do it. (Lit., He showed me the manner in which I should do it).

Ex. 3. **Ya yi tarkon da za ya kama kurege.**

He set a trap to catch a weasel.

Ex. 4. **Ni ba ruwana ba ne, su ne za su yi wannan.**

It is not my business, they are the people to do it.

(Lit., They are that they should do it.)

The pluperfect subjunctive, in so far as it is developed, has been already dealt with in Chapter VII. and other places.

There is a tense which is distinctly developed in Hausa, and it must be most carefully noticed. Only a real Hausa scholar will notice and use it, but it at once betokens a true knowledge of idiom. It is the future perfect tense, having the same form as the historic tense described in Chapter X., but with a difference of voice and intonation.

Ex. 1. **Idan kuka gama aiki, ku zo ku karɓi kurɗinku.**

When you have (lit., If you shall have) finished your work, come and receive your money.

Ex. 2. **Idan kuka zo da wuri gobe, ku a gan ni.**

If you come (lit., If you will have come) early to-morrow you will see me.

Ex. 3. **Kadan suka wuche zango gobe su a kai garin da wuri.**

If they pass the resting stage to-morrow, they will get home early.

VOCABULARY.

Gādo, a bed. **Gādo** (long a), an inheritance.

Nuna, to point, to show.

Nuna (different accentuation and intonation), *to be ripe*.

Nunan fari, *first-fruits*.

Tarko, *a trap*.

Matsorachi (plur., **matsorata**), *a coward* (lit., *one who fears*).

Gudumuwa, *reinforcement, help in war*.

Gwada, *to show, to weigh, compare, measure, test*.

Auna, *to weigh, to test*. **Ma-auni**, *scales*. **Mizani**, *scales* (Arabic).

Ruwa, *water*. **Ruwan sama**, *rain*. *Note*.—**Ba ruwana**, *it is not my business*. **Ruwa** also sometimes is used for *usury*.

Faɗo, *to fall from a height*.

CHAPTER XVI.

There are several ways of expressing the present participle in Hausa, although there is not any particular form which may be called strictly a participle of the verb.

(1) By means of the continuous imperfect tense.
Thus—

Ex. 1. **Suka kama hanya, suna waɓa, suna yabon Allah.**

They started the journey, singing and praising God. (Kama hanya), lit., to seize the road.

Ex. 2. **Suna nan suna chin tuwo.**

They are here eating food.

- (2) By a change in the termination of the verbal form ; e.g., **Tafi** to **tafe**, **tsaya** to **tsaye**. This only exists with a few verbs, mostly of motion.

EX. 1. **Ga su nan tafe!**

See them there coming!

N.B.—This is a very curious usage, and one the writer could not at first believe until he had verified it by numberless examples. **Tafi**, which in its ordinary form means *to go*, here becomes *to come* or *be coming*.

EX. 2. **Na iske su tsaye.**

I found them standing.

NOTE.—As in the true participle there is no personal pronoun.

EX. 3. **Na bar wandona rataye ga kujera.**

I left my trousers hanging over the chair.

- (3) By a similar method, but with the particle *a* also. Thus—

EX. 4. **Sa'anda na fita na bar shi a tsaye ; ko ya faḍi yanzu, oho!**

When I went away, I left him standing ; whether he has fallen down by now, who can say!

EX. 5. **Dukansu suka tafi a guje** (from **gudu**, *to run*).

They all went away from here running, or at the run.

EX. 6. **Yana gidan sarkā tsare** (or **a tsare**).

He is in the prison house being detained.

This is a curious example of the active form having a passive meaning. **Yana tsaron gida** would mean *he is guarding his house*. But **yana nan tsare** means *he is here in detention, or under guard, or being held*.

The whole subject of the present participle is a difficult one and needs much investigation. Little has been learnt or written about it as yet in any book the writer has seen. There are other ways of expressing similar participial action, but these are sufficient for this work ; the student is advised to pursue this.

THE PERFECT PARTICIPLE PASSIVE.

This is well developed and must be learned. Not all verbs have this form, but a very considerable proportion of transitive verbs have. They partake, of course, of the nature of adjectives. Thus—

EX. 1. **Doiyan nan ɗanya che, amma waɗanchan dafafu ne.**

This yam is raw, but those are cooked ones.

(**Dafafu** from **dafa**, *to cook*).

Nuna, *to ripen* ; **nunane**, fem., **nunaniya**, plur., **nunanu**, *ripened*.

EX. 2. **Lemun da ka kawo mani ba nunanu ba ne.**

The limes you brought me are not ripe (or ripened).

Lalatache (from **lalache**, *to waste, spoil, ruin*), Fem., **lalatachiya** ; plur., **lalatatu**, *spoilt, ruined, wasted*. Thus---

Ex. 3. **Yaran nan lalatatu ne ; sa'anda suna samari aka kyale su, shi ne ya sa.**

These boys are corrupt (ruined) ; when they were lads they were neglected, that is the reason (lit., that is it caused).

Ex. 4. **Wannan kamnatachen dana, ku ji shi.**

This is my beloved son ; hear ye him.

Ex. 5. **Bātachiyar tumkiya ke nan, sauran kaḍan ta mutu.**

This is a lost sheep, it was nearly dead.

Ex. 6. **Aka iske rāgo riḳaḳe ne da kafonsa.**

The ram was found, held by the horn.

Ex. 7. **Dukan kalmominsa zababu ne, shari'unsu kuma tabatatu ne.**

All his words are chosen ones, and his judgments established.

Ex. 8. **Karyayar zuchiya abin karḅa ne ga Allah.**

A broken heart is acceptable unto God.

Ex. 9. **Ruḅaḅen nama a gareni kaḇamtachen abu ne.**

Rotten meat is a disgusting thing to me.

N.B.—**Ruḅa**, to rot. **Kaḇamta**, pollution, to pollute.

Ex. 10. **Ruḍaḍun mutane ne ; wa za ya kula da maganassu ? Ko dā mun zama kasasu, gajiyayu, mun fi karḇin mu amsa shawarar wofi irin wannan.**

Utterly deceived and confused (ruḍaḍu) men these are ; who would pay any attention to their

words? We may have utterly failed and be worn out, but we are rather beyond accepting useless counsel such as this.

Note the perf. part. passives—**Ruɗaɗu**, **kasasu** (from **kasa**, *to fail*), **gajiyayu** (from **gajiya**, *weariness*), the verb being *to be tired*, or *played out*.

Finally it will be well to give a few sentences to illustrate the form of the verb used after the conjunctions **idan**, **kadan**, **kam**, **in**, **kada**.

- (1) **Idan kun ba shi wannan kyauta, mu ba za mu ba shi komi ba.**

If you give him this present, we shall not give him anything.

- (2) **Kadan sun zo yau, sai ku ba su gaisuwar sabka.**

If they come here to-day, you must give them presents of welcome.

- (3) **Idan sun kasa tafiya, sai ka sake waɗansu, su tafi maimakonsu.**

If they fail to travel, you must take others to go instead

It should be noted that the tense of the verb in each of the above sentences is the perfect tense described in Chapter XI., and this is the rule. The student will satisfy himself of this, and ascertain the reason, which is not given here.

- (4) **Na yi masa kwatanchin gidana kada ya bāta.**

I explained to him where my house was, that he might not miss his way (bāta, to be lost, etc.).

- (5) **Bari in nuna maka hanya da zan bi, domin kada mu sha bambam.**

Let me show you the road I shall take, that we may not miss each other (sha bambam, lit., to drink difference !)

VOCABULARY.

Barawo, a thief.

Yabe, yaba, to praise. **Yabo** (a noun), praise.

Zamba, injury, mischief, evil. **Zambache** (verb.), to cause injury, to rob.

Maimako, instead of (a noun or a preposition. **Maimakonsa**, his substitute).

Bāta, or **bāche**, to lose or be lost (neuter verb).

Karye, to break. **Karariye**, or **karyeye**, broken.

Dilali, a broker, agent.

Kalma, a word (Plur., **Kalmomi**).

Ruḍe, to be deceived, perplexed, confused, more often the latter.

Kasa, to fail, be wanting, be unequal to. **Gaza**, to fall short of.

Shari'a, law, a sentence, decision. To a Moslem, the Muslim code of Law.

Rāgo (plur.), **raguna**, a ram. **Rāgo** (short a), a lazy, worthless person.

CHAPTER XVII.

The verbs *to have* and *to be* present some difficulties ; they do not admit of anything like full conjugation ; hence, to express many of the tenses, auxiliary or, sometimes, quite different supplementary verbs have to be used.

The verb *to have*. There is not really any verb *to have* (i.e., *to possess*). It is made up by words whose equivalent in English is *to be with*. Thus—

SINGULAR.

PLURAL.

(1) Ina da, or ni ke da,
I have.

Muna da, or mu ke da,
we have.

(2) Kana da, or ka ke da,
thou hast.

Kuna da, or ku ke da,
you have.

Kina da, or ki ke da,
thou hast (fem.)

(3) Yana da, or Ya ke da, or
Shina da, or Shi ke da,
he has.

Tana da, or ta ke da,
she has.

Suna da, or su ke da,
they have.

EX. I. Wa ke da shi ?

Whose is this, or Who has this thing ?

Ni ke da shi, or Nawa ne.

It is mine (I have it).

**Ex. 2. Kuna da yara metin da hamsin a makarantarku ;
mu namu ba su fi ɗari da hamsin ba, amma
masu-koƙari ne ƙwarai.**

You have two hundred and fifty boys in your school, whereas ours do not exceed one hundred and fifty, but they are very hard workers.

**Ex. 3. Suna da kurɗi ba iyaka, amma ba su more su ba.
They have unlimited means, but they do not make
use of it.**

**Ex. 4. Abin da ka ke da shi, riƙe da kyau, kada ka yas
da shi.**

That which you have, keep well, don't throw it away.

There is no separate form to express past action, so that if it is required to speak of past events and the context does not show it, some adverb of time must be used. Thus—

**Ex. 1. Ina da shi yanzu ; gama wanda ya ke da shi dā,
ya ba ni.**

I have it now ; for the person who had it before gave it to me.

**Ex. 2. Bāra ina da uba da uwa duka, amma yanzu
duka biyu sun rasu ; ni kwa maraya ne, ba ni
da iyaye.**

Last year I had both father and mother, but now both are dead ; I am an orphan, having no parents.

Note the following facts about these four sentences :—

(1) In direct principal sentences or clauses, the first

form, **ina da**, **kana da**, is the commonest. In indirect, interrogative, or subordinate clauses the second form **ni ke da**, **ka ke da**, is the commonest.

- (2) Note that in negative clauses, as is the rule throughout the verb, there is no inflexion, the simple form is used, thus—**Ba ni da**, NOT **ba ni ke da** or **ba ina da**.
- (3) **Rasu**, the neuter form of **rasa**, *to lack* ; hence *to be lacking* or *to be dead*.

To denote the future of the verb *to have*, these forms cannot be used ; the verb **samu**, *to obtain*, has to be used. The Hausa language seems to be deficient in an equivalent to *I shall have*, and by usage, **samu**, *to obtain*, has come to have the meaning. There are two other words which are sometimes used, and have a meaning somewhat equivalent to *shall have* ; these are **chika**, *to fill up*, and **yi**, *to make*. The student will look out for these in the latter part of the book, and they will not be specially dealt with here.

NOTE.—**Rasa**, *to be without*, is often used as the negative of the verb *to have*.

EX. I. **Kwanakin nan mun rasa ko bukatar rai ; amma badi**, In Allah ya yarda, albarka ta samu.

In these days we have not even the bare necessities of life, but next year, if God will, there will be plenty.

No other forms of this verb exist ; it is thus seen that it is defective.

The verb *to be*. **Ne**, **ke**, **che**. These are the three and only forms of this verb. Their differences will have

to be most carefully noted. Note the following general direction :—

- (1) **Ne** is always the form used to agree with a subject of masc. gen.
- (2) **Che** is the form used to agree with a subject of fem. gen.
- (3) **Ke** is used for either gender.
- (4) **Ne** and **che** are most frequently used in direct clauses or statements. **Ke** is indirect, or in asking a question.
- (5) The very unusual phenomenon of a verbal inflexion to agree with its subject. This is the only verb in Hausa that has it.

Ex. 1. **Ni ne.**

It is (or was) I.

Ex. 2. **Shi mutum ne.**

He is (or was) a man.

Ex. 3. **Ita mache, che.**

She is (or was) a woman.

Ex. 4. **Kai ɗansa ne, shi kwa ubanka ne.**

You are (or were) his son, and he is (or was) your father.

N.B.—The position of the verb is most commonly, but not at all invariably, at the end of the clause or sentences.

Ex. 5. **Ina ku ke ?** *Where are you ?*

Nan mu ke, *Here we are,* or *We are here.*

N.B.—**Muna nan** would be equally good.

Ex. 6. **Ni ɗan fāri ne, su ne na baya.**

I am the first-born ; they are (or were) younger ones.

To express *being* in the past, as *I was*, three methods are in use—

- (a) To use the above forms, past or present action being recognized by the context.
- (b) To use the same forms, together with some adverb of time.
- (c) By the use of the impersonal verb **akwoi**, *there is*, or *were*.

Ex. 1. **Ni ne na ba ka, ba shi ba ne ; amma ba ka yi mani godiya ba.**

It was I who gave it to you, not he, but you have not thanked me.

Ex. 2. **Jiya ni ke nan, ni kaɗai.**

Yesterday I was here alone. (Here, ina nan would be as correct, and even better Hausa than ni ke nan.)

Bara ni ne na zo, amma bara wachan shi ne.

Last year it was I who came, the year before last it was he.

Ex. 3. **Tun mafari akwoi Allah.**

From the beginning was God.

Ex. 4. **Zamanin Bello akwoi mutane nan dayawa ; tun mutuwassan birni ya lalache, ya zama kufai.**

In the days of Bello, there were many people

here ; since his death the city is ruined, and has become a ruins.

The future of the verb *to be* must be expressed by the use of the word **zama**. Thus—

EX. 1. **Ina yin karatu yanzu, ina yin ƙoƙari ; yau da gobi ni zama malami, in riƙa kwoya ma waɗansu kuma.**

I am studying now, I am trying hard ; gradually (lit., to-day and to-morrow) I shall become (be) a teacher, and be continually teaching others also.

EX. 2. **Wannan ɗan sarki, kadan ubansa ya mutu, za ya zama sarki.**

This prince, when his father dies will be king.

VOCABULARY.

Maraya, an orphan ; **Maraya**, a red cob ; **Maraya**, a large city. The different accentuation and tone of each must be learnt.

Iyaye, parents. **Iyayengi**, masters (owners).

Bāra, last year. **Bāna**, this year. **Bādi**, next year.

Bukata, desires, and necessities.

Mafari, a beginning.

Rasa, to be without, to lack. **Rasu**, to be dead (lit., to be lacked).

Zāmānin, the time, reign, days of.

Zāmāni (both a's long), war, periods of upheaval.

Tsamani, to expect, think, and even hope.

CHAPTER XVIII.

The verbs *to be able*, and *not to be able*, or *to be unable*.

There are several ways of expressing these ; examples will be given as better explaining them than any other method.

Ex. 1. **Ya iya ɗaukar sandukin nan ? Yana so ya ɗauka, amma ya kasa ; gama yaro ne, ka san kwa kaya da nauyi ne.**

Can he lift this box ? He would like to, but he has failed ; for he is but a boy, and you know the box is heavy.

Ex. 2. **Ka iya halben tsuntsun nan ? Aa, yana da nisa, ba shi yiyuwa.**

Can you shoot that bird ? Oh no, it is far off, it is impossible.

Ex. 3. **Abin da wāni ya iya za ya fi ɗarfina ? Ai, babu abin da ya faskare ni.**

Is it likely that what so-and-so can do should be beyond my capability ? Indeed there is nothing too hard for me.

N.B.—These sentences must be carefully studied. Note **iya**, *to be able* ; **kasa**, *to be unable* (physically, as a rule) ; **faskara**, *to be beyond, exceed the strength of* ; **ba shi yiyuwa**, *it is impossible* ; and **ya fi ɗarfina**, *it is too much for me* (lit., *it exceeds my strength*).

A few examples will now be given of transitive active verbs becoming passive or neuter by a change of ter-

mination. This is exceedingly common, and in many cases the form and meaning is that of a perfect participle passive.

Here are some examples ; it will be easy for the student to collect many more.

- (a) **Tara**, to collect. **Taru**, to assemble, or to be collected.
- (b) **Ƙara**, to add to. **Ƙaru**, to be increased.
- (c) **Dada**, to increase, or add to (as **Ƙara**). **Daɗu**, to be increased, etc.
- (d) **Kafa**, to fix, or establish. **Kafu**, to be fixed, established.
- (e) **Rege**, to diminish. **Ragu**, to be left, or to be diminished.
- (f) **Fara**, to begin. **Faru**, it happened, or it arose, etc.
- (g) **Raba**, to divide. **Rabu**, to be separated from, or to be left, divided.
- (h) **Yi**, to do, work. **Yiyu**, to be possible.

There are many others, and some having other forms than above ; these are enough, however, to put the student on the track of finding them out for himself.

EX. I. **Ka tara mutane waɗanda za su tafi yaƙi ?**

Have you collected the men for the fight (who will go, etc.) ?

Sun taru, they are assembled.

Ex. 2. **Ƙaro mani guzurin tafiya, kada in sha wuya a hanya.**

Increase my provisions for the journey, so that I may not be in difficulties on the road.

Ko yanzu, bisa ga abin da am ba ka kyauta sun ƙaru ƙwarai.

Already, through presents brought to you they are enormously increased.

Ex. 3. **Zamanin Shefu Dan Fodiu Fillani dayawa suka zo ƙasar Hausa ; Haben da su ke sarauta a lotun nan suka yi masu maraba ; sai suka riƙa daɗa gidaje da bayi da kurɗi, har suka chi ƙasa duka ; suka kafa sarautassu da ikonsu. Yanzu, ga su ! suna mulkin ƙasa duka, sun daɗu, ba su da iyaka, hukumehinsu kuma ya kafu sarrai.**

In the days of Shefu Dan Fodiu the Fillani came into the Hausa country ; the Aborigines, who ruled then, welcomed them. They kept on increasing houses, and slaves, and money, until they took possession of (lit., ate up) all the land ; they established their power and authority. And now, see ! they rule the whole country, they are greatly increased, their rule also is firmly established.

The words **rage** and **ragu** have a variety of meanings, some of which seem directly opposed to each other. In fact, the word **rage** in two different sentences may have

entirely opposite meanings to our English minds ; these must be learnt by sentences.

EX. 1. **Da kyat za ya ishe ni hakanan ; kada ka rage ko kaḍan.**

It will only just be enough for me as it is ; don't lessen it.

(N.B.—**Da kyat**, with difficulty.)

EX. 2. **Suka kwashe abin da ya ragu, ba su bar komi ba.**

They carried off what was left ; they did not leave anything.

(N.B.—In this case **rage** is equally correct with **ragu**.)

EX. 3. **Rumbun nan ba haka na bar shi ba ; ya ragu.**

I did not leave this corn-bin like this ; it is diminished.

EX. 4. **Tun da aikinka ba ya yi kyau kamar dā ba, zan rage kurḍinka.**

Seeing that your work is not as good as formerly, I shall lessen your pay.

Raba and Rabu.

(1) **Na raba shi uku, na ba kowa rabonsa.**

I divided it into three and gave each his share.

(2) **Rabu da ni ! ! ba ka ga ina fushi da kai ba ?**

Leave me alone ! ! don't you see I am angry with you ?

(3) **Jirgi ya rabu biyu, ba shi gyartuwa yanzu ba.**

The boat is split into two parts ; it can't now be mended.

(4) **Na rabu da gida tuntuni.***I left home a long time ago.*

There are a large number of verbs of this sort ; they should be carefully noted and used, *e.g.*, it is much better Hausa to say **ya gyartu** than to use the impersonal form **an gyarta shi**, *it is mended* ; or

ya dafu rather than **an dafa shi** ;**ya samu** rather than **an same shi** ;**ya sayu** than **an sayas da shi**, etc., etc.

VOCABULARY.

Tuntuni (emphatic and reduplicate), *very long ago*.**Zulumi**, *doubt, suspicion, or even perplexity*.**Mulki**, *power, or rule*.**Jirgi**, *a boat*.**Rabonsa**, *his share, portion*.**Rumbo**, or **rufogo**, *corn-bin*.**Kwashe**, *to collect and carry off*.**Kwaso**, *to collect and bring to*.**Ƙwache**, *to seize and take away by force*.**Īsa**, **īshe**, *to be enough*.**Habe**, *Hausas or generally Aborigines*.**Gyambo**, *an ulcer*.**Māri**, *a chain* ; plur., **maruruwa**, *chains*.**Māruru** (long a), *an abscess*.

CHAPTER XIX.

In this chapter are given the numerals, ordinals, cardinals, methods of calculation, bartering, etc., and numerous illustrations.

Numerals—

1—Ḍaya.	11—Goma sha ḍaya.	20—Ashirin.
2—Biyu.	12—Goma sha biyu.	30—Talatin.
3—Uku.	18—Ashirin biyu babu.	40—Arba'in.
4—Fuḍu.	19—Ashirin ḍaya babu.	50—Hamsin.
5—Bjyar.	21—Ashirin da ḍaya.	60—Sattin.
6—Shidda.	22—Ashirin da biyu.	70—Saba'in.
7—Bakwoi.	28—Talatin biyu babu.	80—Tamanin.
8—Takwas.	29—Talatin ḍaya babu.	90—Tassa'in.
9—Tara.	98—Ḍari biyu babu, or	100—Ḍari.
10—Goma.	tassain da takwas.	
200—Metin.	2,000—Alfin.	
300—Ḍari uku.	3,000—Talata, or dubu uku, or zambar uku.	
400—Arbaminya.	4,000—Arba, or dubu fuḍu, or zambar fuḍu.	
500—Hamsaminya.	5,000—Hamsa, or dubu biyat, etc., etc.	
600—Ḍari shidda.	6,000—Sitta, etc.	
700—Ḍari bakwoi.	7,000—Saba'a, etc.	
800—Alif gara metin, or	8,000—Tamaniya, etc.	
ḍari takwas.	9,000—Tissa'a, etc.	
900—Alif gara minya, or	10,000—Zambar goma.	
ḍari tara.	100,000—Zambar ḍari.	
1,000—Dubu, or alif.	200,000—Zambar metin.	
100,000—Zambar ḍari.	1,000,000—Zambar dubu, or merely, dubu, or, zambar alif.	
200,000—Zambar alfin.	2,000,000—Zambar alfin.	
1,500—Alu wa hamsaminya.		

With regard to these numerals it will be noticed that the Hausas have borrowed largely from Arabic, and that the decimal notation is followed. There are some other forms, in less common use. These are : **dari fuḍu** for *four hundred*. **Dubu biyu** instead of **alfin** for *two thousand*. They are not so common and are more in use in the villages.

Ordinals :—

These are expressed in Hausa by the addition of the word **na**, feminine **ta**, to the numeral. Thus—

Shidda, *six* ; **na shidda**, *the sixth*, and so on.

Sa'a ta shidda, *the sixth hour*.

Nafari, *the first* (fem. **tafari**).

Na biyu, or **Nabiyu**, *the second* (fem. **tabiyu**), etc.

Adverbial numerals are formed by prefixing **so**, *times*. Thus—**So shidda**, *six times* ; **so goma**, *ten times*.

Distributive numerals are formed by the repetition of the numeral. Thus—**Shidda shidda**, *six each*.

In asking in Hausa *How much each?* we say **nawa nawa?** *How many?* **guda nawa?**

Ex. 1. **Ƙwoi guda nawa na sayaswa ne?**

How many eggs are there for sale?

Ex. 2. **Ashirin da biyar**, or **ashirin da guda biyar**, or **guda ashirin da biyar**. All these forms are used.

Ex. 3. **Nawa nawa a ke sayaswa?**

How much each are they being sold for?

Ex. 4. **Waɗansu ƙanƙanana goma goma ne ; waɗansu kwa manya, sha byar sha byar.**

Some, small ones, ten cowries each ; some big ones, fifteen.

But, when buying in bulk a different use obtains. Thus—

Ex. 5. **Nawa a ke sayasda su ? Dukansu metin wo hamsin ne.**

How much are they (as a whole) ? 250 cowries the lot.

Ex. 6. **Ina gyara ? Sai gaisuwa !**

What are you going to add (or throw into the bargain ? Nothing but thanks !

Ex. 7. **Ni kan ba ma-aikatana silli biyu da sisi sisi kowache rana.**

I give my workmen two shillings and sixpence each every day.

Ex. 8. **Masara yanzu kurɗinta guda shidda kwobo (one penny ! !) ne ; sha biyar sha biyar ne, da shi ke kwanakin damana ne.**

Indian corn is now six a penny ; fifteen cowries each, seeing that it is still wet season.

N.B.—(1) In repeating the numeral to form the distributive, if the numeral is compound, only the latter part is repeated, e.g., **metin wo hamsin hamsin.**

(2) Fractions in general use are very few. The following are all that are generally used :—

Rabi, a half, sometimes **sashi**.

Rubu'i, a quarter.

Sulusi, one third (a corruption from the Arabic), and a few others.

In speaking of the hour of the day, two words are used, **karfe** and **sa'a**. The former from the fact that bells and clocks are made of iron (**karfe**), the word **sa'a** from the Arabic *an hour*.

Ex. 1. **Karfe goma sha biyu ne. Tsakiyar rana ke nan.**
It is twelve o'clock. That is mid-day.

Ex. 2. **Karfe shidda da rabi, gari ya waye.**
Half-past six, the town is astir.

Ex. 3. **Sa'a takwas da rabi ta wuche da digi (a minute ! !)**
biyu.
It is two minutes after half-past eight.

Ex. 4. **Za mu tashi yau sa'a biyar gayra dakika goma.**
We shall start at ten minutes to five.

N.B.—This word, **digi**, or **dakika**, with its two varieties, according to the state of education of the speaker, is a corruption of an Arabic word.

The following sentences illustrate methods of expressing *worth* :—

Ex. 1. **Doiya guda nawa ka sayo ? Ai, ban sani ba, amma ta silli uku ne.**
How many yams did you buy ? I really don't know, but 'twas three shillings' worth. (Note.—ta silli uku, 3/- worth.)

Ex. 2. **Ban che wannan ya isa pam (£ ! !) guda ba, amma lalai kurɗinsa ba ya gaza na wanchen ba.**
I don't say this one is worth one pound, but it is certainly worth not less than that one.

Ex. 3. Zanen nan ya fi ƙarfin kasuwa, ko ba haka ba ne ?

This cloth is beyond the purchasing power (lit., exceeds the strength of) the market, is it not so ?

Ex. 4. Bargon nan da ka ba ni, darajata ta fi ƙarfina (or isata).

This rug which you gave me is worth too much for my position.

Ex. 5. Idan BaHaushe talaka ya yafa riga wadda ta fi ƙarfinsa, “alfarma ” ke nan.

If a Hausa, a poor man, puts on a robe which is too valuable for his station, this is called “ swank.”

VOCABULARY.

Ƙwoi, egg. **Kwoin kaza**, a hen's egg.

Dāmāna, the wet season.

Kākā, the harvest season.

Rāni, the long dry season after **Kaka**.

Bazara, the commencement of the rains.

Ma-aikachi (plur., **ma-aikata**), a workman.

Bargo, a blanket, rug.

Bargo, marrow.

Iso, to reach (here, i.e., to where the speaker is).

Isa, to reach another place ; also to attain to, to equal.

Isa (noun), worth, rank.

Sako (from **sake**, to change), to change for me.

Saƙo, a cul de sac, corner (note the intonation).

Saḵo, a commission, e.g., **Ya yi mani saḵo wurinka**, *he sent me to you* (again note the intonation and *cp.* with above).

Saḵo, the next in a family. **Saḵona**, my next youngest brother (again carefully note intonation).

CHAPTER XX.

Some of the chief exclamations and interjections will now be given:—

(1) **Ashe**, *really, indeed*.

Ex. **Ashe! Hakanan ne? Ka yi hasara da gaske! Sanu!**

*Indeed! is it so? You have suffered indeed.
I sympathize.*

(2) **Hasha!** *pity or sympathy, or sometimes disgust, annoyance.*

(3) **Yau-wa.** The **yau** very prolonged. Much used by Kano people in answer to the first salutation. It means *yes, all right*.

(4) **Labudda! hakika, bar kokanto, haka shi ke, hakananne, bar shaka, bar tantama, gaskiya ne** (or **gaskiya che**), etc., etc., all mean *of a truth, without doubt*.

(5) **Kai!** (same pronunciation as the 2nd pers. sing.) and is used in expressing surprise, or scolding.

(6) **As!** used in driving animals, chiefly fowls.

- (7) **Wai!** or **wai-yau** or **helas**, all mean *alas!* used in pain.
- (8) **Shefu!** or **shehu!** The name of the first Fillani conqueror used in vain, equivalent to *Great Scot!*
- (9) **Gāsa!** *surprise*, or even *boredom*.
- (10) **Mad'ullah**, *praise God*, with many variations. In frequent use.
- (11) **Ka yafe!** or **ka sha'afa!** *What are you thinking about? You have forgotten.*
- These are only a few of very many.

CHAPTER XXI.

ADVERBS, CONJUNCTIONS, AND PREPOSITIONS.

These can all be found in Canon Robinson's Hausa-English Dictionary; it is only proposed, therefore, to give a series of sentences illustrating some of the commonest.

The following facts should be noticed:—

- (a) There is a tendency to omit prepositions, but, where necessary to put one, the Hausa seems to prefer to supplement it by the addition of one or two more, *e.g.*:—

- (1) **Na fito gari.**

I came out from the town.

The words *out* and *from* are included in the word **fito**. But it is equally correct to say—

- (2) **Na fito daga chikin gari.**

I came out from inside the town,

which is precisely the same as the above sentence. Thus it is seen that either we may omit the preposition or put two or even more.

Even the following has been frequently heard :—

- (3) **Na sabko daga bisa kan doki.**

I got off the horse,

where three prepositions are employed to do duty for one. But the general tendency is to omit, *e.g.*,

- (4) **Ya tafi gida.**

He went home, or to the house.

- (5) **Sun koma kasuwa.**

They have gone back to the market.

- (6) **Shina daka zamne.**

He is sitting down in his room.

- (7) **Na fito Lokoja.**

I have come from Lokoja.

- (8) **Ya hawo sama.**

He went up to the sky.

- (9) **Muka faɗi ɓasa.**

We fell to the ground.

- (10) **Suka kwana jeji** (sometimes **suka kwana a jeji**).

They slept in the bush.

It must be noted that most prepositions in Hausa are adapted nouns, e.g., **bisa**, *the top*; **ƙasa**, *the ground*; **wurin**, *the place*; and all three are used as prepositions, thus—

(1) **Na zo wurinka.**

I came to you (lit., I came your place).

(2) **Ya hawo bisansa.**

He climbed on top of him.

(3) **Na ajiye shi ƙalkashin kujera.**

I put it under the chair.

N.B.—**Ƙalkashin** is a reduplication of **ƙasa**.

Three prepositions, on account of their frequency and variety of use will now be exemplified. They are—**Wurin**, **garin** (or **gare**), **kan**.

Ex. 1. **Na zo gareka, or wurinka.**

I come to you (lit., to your place).

Ex. 2. **Abin nan yana wurina.**

This thing is with me; i.e., is in my possession.

Ex. 3. **Ban che laifi yana wurinka ba.**

I did not say that the fault was with you, i.e., that you were in fault.

Ex. 4. **Alhakin talakawa da ka ɗauka, duk ya komo wurinka.**

The evil you wrought on your subjects has come back on yourself.

N.B.—This word, **alhaki**, should be carefully investigated, its meaning is complicated, it has originally the sense of payment, wages due, and ultimately, with

splendid vagueness, comes to mean, sin, and its punishment. The right understanding of the word can only be got from a knowledge of Moslem ethics, which cannot be discussed here.

Kan, from **kai**, *a head, the top*.

- (1) **Muka gamu da shi kan** (or **a kan**) **hanya**.

We met him on the road.

- (2) **Manzanin Allah suna wa'azi a kan tuba da barin zunubi.**

The messengers of God are preaching about repentance and forsaking sin.

- (3) **Ga shi chan a kan kujera.**

It is there on the chair.

- (4) **Kan mi ku ke zanche.**

What are you talking about?

- (5) **Mutumen nan yana da farin jini ; ba za ya rasa abokai ba har abada ; amma komi yawansu, a kansu duka kanensa ya ke.**

This man is very popular (farin jini) ; he will never lack friends ; but however many their number, his younger brother will be chief (lit., is on the top of them).

- (6) **Wadansu iri suka faɗi a kan ɓasa inda duwatsu.**

Some seed fell on ground where there were stones.

- (7) **Ya ba ni wannan doki jiya a kan alkawalin da ya yi mani tuntuni.**

He gave me this horse yesterday according (kan) to a promise he made me very long ago.

A few others—

Tsakani, *between*.

EX. 1. **Na ajiye shi nan tsakaninsu.**

I put it here between them.

EX. 2. **Amana ke tsakaninmu da mutanen Fāda.**

There is friendship (or alliance) between us and the people of the Palace.

EX. 3. **Ƙofofin Zariya tsakaninsu da nisa, or da nisa tsakaninsu.**

The gates of Zaria are far apart (lit., Between them with distance).

Bayan, *behind, outside, or after*.

EX. 1. **Ya tafi bayan gari domin ya sha iska.**

He went outside the town to take exercise.

EX. 2. **Kai ! Kada ka chi gaba hakanan ; komo bayana yanzu.**

You there ! Don't go on so fast, come back behind me at once.

EX. 3. **Bayan wannan, ba ya ƙara yin musu ba.**

After that he no more denied (or contradicted anyone).

Bisa, Ƙasa. Both of these are sometimes adverbs, sometimes prepositions. Their origin, as already shown, is the similar noun.

EX. 1. **Fatake suka sabka bisa tudu.**

The caravan alighted on a hill.

EX. 2. **Sa'anda ya gama magana, ya hawo bisa, ba su ƙara ganinsa ba.**

When He had finished speaking, He ascended (went up), and they saw Him no more.

EX. 3. **Na bisa ya fi na ƙasa riba.**

The person above has an advantage over the person below.

Nisa is a noun, *distance*. There are two adverbs from this—(1) **da nisa**, *far off* (lit., *with distance*), and (2) **Nesa**, a true adverb.

Compare carefully—

(1) **Ina misalin nisan Kano daganan.**

About how far is Kano from here (lit., Where is the illustration of the distance of Kano from here ?)

and

(2) **Kaduna nesa ne daganan.**

Kaduna is far from here.

(3) **Dangina sun tafi nesa, duk sun rabu da ni.**

All my relatives have gone far away ; they have all left me.

Adverbs of place, manner and time occur so frequently in previous sentences and are so easily recognized, that it is beyond the scope of this work to give lists of them with examples. The same applies to conjunctions.

VOCABULARY.

Kujera, *a chair*. **Riba**, *advantage, profit ; ribache* (a verb), *to profit*.

Yi riba, or **chi riba**, *to gain, or to profit*.

Ƙofofi (sing. **Ƙofa**), *a door*, or more strictly, *a doorway*.
Ƙyamre (often pronounced **Ƙyaure**), is the *actual door*, or *covering*.

Ƙyamāre, the plural of above.

Fāda, *the king's palace*, or *council chamber*.

Waɗansu (sing. **wani**), *some, others* ; **waɗansu . . . waɗansu**,
some . . . others.

Dangi, *a tribe*, or *a relation*.

Sha iske, *to take exercise* (lit., *to drink air*).

Duwatsu (sing. **dutse**), *stones*.

CHAPTER XXII.

In dealing with the pronoun, which is a long and complicated subject, each class will be taken separately and also each member of its class and illustrated by examples, as being the easiest way to learn them.

PERSONAL PRONOUNS.

1st person both genders, **Ni**.

EX. 1. **Wanene wannan a ƙofar ɗakina ? Ni ne**
 (fem., **Ni che**).

*Who is that at the door of my room ? I it is, i.e.,
 It is I.*

2nd person masculine, **Kai** ; feminine, **Ke**.

EX. 2. **Ke yarinya ! mi ki ke yi daganan ?**

You girl, what are you doing here ?

Kai wanene da za ka tambaye ni wannan ?

Who are you that you should ask me that ?

3rd person masculine, **Shi** ; feminine, **Ita**.

Ex. 3. **Da shi, da ni, wane ya fi tsawo ? Kai ne, amma ita ta fi ku duka.**

Who is the tallest of us, he or I ? You are, but she is taller than you both.

Plural. All persons and genders, **Mu, Ku, Su**.

Ex. 4. **Da mu, da ku, da su, duka za mu tare.**

We and you and they will all go together.

NOTE.—These forms, **ni, ka** and **ke, shi** and **ita, mu, ku**, and **su**, are the forms of the personal pronoun used alone, and apart from the conjugation of the verb. It will be noticed, however, that in the plural the forms are identical.

The personal pronouns used in the conjugation of the verbs have been already noted in the chapters on the verb.

INTERROGATIVE PRONOUNS.

Wa, wane, wanene, su wa, su wanene, mi, mine, minene.

Wane (fem. **wache**) is really an interrogative adjective, but is often classed with interrogative pronouns. It agrees with some noun in gender and number. Plural, **wadane**.

Ex. 1. **Wa ya gaya maka ?**

Who told you ?

Ex. 2. **Wāne ya faɗi wannan ?**

Who said that ?

Ex. 3. **Wānene ba ya bada komi ba ?**

Who was it that gave nothing ?

Ex. 4. **Su wa suka zo wurina jiya ?**

Who were they who came to see me yesterday ?

Ex. 5. **Su wanenen suka kwache ma talakawan nan dukiyaasu ?**

Who were those who robbed the poor people of their goods ?

Ex. 6. **Mi ka ke chewa ? ban ji sosai ba.**

What are you saying ? I don't hear clearly.

Ex. 7. **Mi ne wannan labarin da na ji dazun ? ya tada hankalina.**

What is this news which I heard just now ? It has disturbed me.

Ex. 8. **Ban taɓa ganin abin nan ba, bale in san ko minene.**

I have never seen this thing, much less do I know what it is.

Note here the indirect use of the interrogative **minene**.

Ex. 9. **Minene wannan ? wani sabon al'amari ne, ko kwa irin na da ?**

What is this ? Some new thing, or the same as of old ?

Wāne and **wache**.

Ex. 10. **Wane mutum ne ya yi ɓarna haka, har da ya gudu ya bar gidansa da matatasa da yayansa ba shiri ?**

What man is this who has done such mischief, even to running away and leaving his wife and house and children without warning ?

EX. 11. **Wache mache che wannan wadda ta zubasda kayanta a nan, ta sheka a guje, sai ka che mahaukachiya ?**

What woman is this, who threw away her things, and ran away like a mad thing ?

EX. 12. **Wadanne yara ke nan masu-samrin gane karatu haka ? Musulmi ne ko kwa arna ne ?**

What boys are these (who are) so quick at reading ? Are they Moslem or heathen ?

Note two other sentences of great importance—

EX. 13. **Wāne irin hali ke gareshi sarkin nan ?**

What sort of character has this king ?

But—

EX. 14. **Wache irin fitila che wannan ? mai-lagwami biyu che ?**

Aa, sabuwar iri che ! yanzu aka zo da su nan.

What sort of lamp is this ? one with two wicks ?

Oh ! no, it is a new sort ! They have just been brought here.

NOTE.—One would expect, according to most accepted rules of grammar, that the **wane** and **wache** above, being adjectival, would agree in gender with the noun **iri**. But not so ; in each case they are seen to agree with the remoter noun **hali** and **fitila**, the former masculine, the latter feminine.

VOCABULARY.

Sheka (used with **gudu**), *to run away*.

Sheko (used with **gudu**), *to run towards*.

Ruga (used chiefly with **gudu**), *to run quickly away from*.

Rugo (used chiefly with **gudu**), *to run quickly towards.*

Iri, *a sort, race, seed, nation.*

Sa, *to put, cause, make to do, set, etc. (also Sa, an ox).*

Ḃarna, *harm, mischief, evil.*

Lagwami, *a lamp wick.*

Mahaukachi (**mahaukachiya**), *a mad man.*

Zubasda, *to pour away, throw away.*

CHAPTER XXIII.

INDEFINITE PRONOUNS.

A certain one, a certain man, a certain woman, a ; are translated into Hausa by **wani** (fem. **wata**), plur. **wadansu**, contracted to **wa'ansu**, **wansu**, and even **wasu**.

Wani....**wani**, *the one....the other ; wasu*....**wasu**, *some....others.*

EX. 1. **Wani ya zo nan sa'anda ka ke yin farauta, yana neman magana da kai ; ba ya faɗa mani sunansa ba ; na che masa, shi dawo gobe.**

Someone came here while you were out shooting (farauta, all sorts of sport), he wanted a word with you ; he did not tell me his name ; I told him to come back to-morrow.

EX. 2. **Marasa-lafiya dayawa suka taru nan jiya suna neman magani ; wadansu suka fito yamma, wadansu gabas ; a chikinsu na ga wata mache kuturuwa che, wata kuma gurguwa che. Wani yaro ƙanƙane yana nan, shi kwa bebe**

ne. Sai na tambaye wani Ba-Fillachi, ya che mani duk bayi ne.

Many sick people collected here yesterday seeking medicine ; some from the West, some from the East ; amongst them I saw a woman who was a leper, and another lame ; a little boy was there, he was a deaf mute. Having asked a certain Fillani man, he told me they were all slaves.

Anyone, everyone, each, are expressed in Hausa by **kowa** (fem. the same), and **kowane** (fem. **kowache**). The former **kowa** is a true pronoun, the latter **kowane** is an adjectival pronoun, and usually precedes a noun which it qualifies.

Ba kowa, *no one* ; as also **babu kowa**.

Ex. 1. **Hali ya rigaya foro ; halin mutum, kowa da nasa.**

Character precedes training (a Hausa proverb).

As for a man's character, everyone has his own.

Ex. 2. **Na ga ƙofar masallahi a buɗe, ko akwai wani a chiki.**

I see the door of the mosque is open ; is anyone inside ?

Ex. 3. **Aa, ba kowa.**

No, there is no one.

Ex. 4. **Kowa ya zo nan gobe, in ba shi kyauta.**

To anyone who comes here to-morrow I will give a present.

This can also be expressed in the following way :—

Wanda ya zo nan gobe duka, sai in ba shi kyauta.

It should be noticed here, although really trespassing on a later chapter, that the use of the word **wanda**, *he who*, the relative pronoun, in some cases is similar to that of **kowa**. A large number of sentences would be necessary to completely show the difference, which can only be satisfactorily learnt by practice. A few to illustrate will now be given—

Ex. 1. **Ba wanda za ya yi shi sai ni kaɗai.**

No one shall do it but I alone.

N.B.—Here **ba kowa** would be incorrect.

Ex. 2. **Kowa ya zo nan, ka faɗa masa ina hutawa tukuna.**

Whoever comes here, tell them I am resting for a while.

N.B.—Here **wanda** would be incorrect, or at least would convey a different meaning ; but **wanda ya zo duka**, if not quite so commonly said, is equally correct grammatically.

Ex. 3. **Abin da Fadawa suka hukumta, ba wanda ya ke da iko shi warware.**

What the king's councillors determine, no one can upset.

N.B.—Here **ba kowa** would be incorrect.

It will be seen, therefore, how close are the meanings and usages of these phrases, **kowa**, **wanda**, **ba kowa**, **ba wanda**. **Kowa** and **ba kowa** are, so to speak, inclusive ; **wanda** and **ba wanda**, exclusive ; **ba wanda** literally means *there is not he who*.

Some examples to illustrate **kowane**, **kowache**, **kowanene** (fem. **kowacheche**)—

EX. 1. **Kowane** lokachin da ya zo nan na ƙara jin ƙyamassa.

Every time he comes here I feel a greater repugnance to him.

EX. 2. **Kowache** safiya ana ƙara mana waɗansu sabobin albarkai.

Every morning some fresh blessings are added to us.

EX. 3. **Na** yarda kowa ya rena ka, ba zan yi masa hukumchi ba ?

Shall I allow anyone to despise you and not punish him ?

EX. 4. **Kowanene!** Ni ban kula ba, Ƙyale shi! **Wutsiyar** raƙumi ta yi nisa da kasa! (a Hausa proverb).

Whoever he may be, I don't care! Leave him alone. The camel's tail is a long way from the ground (meaning, I am above it).

Komi, *anything* ; **kominene**, *whatever it is*. **Komine** is very rarely used.

EX. 1. **Komi** ya ke yi, ba shi rufewa a ransa ba ; sai shi faɗa ma wani, domin a yabe shi.

Whatever he does, he will not keep it to himself ; he is sure to tell someone, so that he may be praised.

N.B.—It is equally correct to use **Abin** da ya ke yi duka instead of **komi** ya ke yi.

It should be noted that these indefinite pronouns given above, and illustrated, viz., **kowa**, **kowache**, **kowane**, **kowanene**, **kowacheche**, **komi**, **kominene**, are all formed by prefixing the particle **ko** to the interrogative pronoun. Thus, as question we have **wa** or **wanene**, *who is it?* For answer we have **kowa** or **kowanene**, i.e., literally, *every who* or *any who*, i.e., *every one* or *each one*.

The force of this **ko** should be well noticed. It is the same as is used with the adverbs **ina**, *where*; **yaushe**, *when*, etc., converting them into **koïna**, *everywhere*, and **koyaushe**, *every when*, i.e., *always*, etc.

VOCABULARY.

Kuturu, *a leper*; **kuturta**, *leprosy*; **albaras**, *leprosy also*.

Wutsiya, *a tail*.

Rakumi, *a camel*; **amali**, *a large male camel*; **taguwa**, *the female*.

Gurgu, *a lame person* (fem. **gurguwa**).

Foro, *training, discipline, punishment*.

Fore, *to train, break in* (of horses).

Ëyale, *to ignore*. **Rufe**, *to cover*; **rufafe**, *covered* (fem. **rufafiya**).

Sabo (fem. **sabuwa**, plur. **săbbi** or **săbobi**), *fresh, new*.

CHAPTER XXIV.

THE RELATIVE PRONOUN.

There is only one relative pronoun in Hausa. It is **wanda**, feminine **wadda** (in Kano often **wache**, which is quite incorrect, and likely to be confused with the feminine form of the interrogative pronoun); plural **wadanda**, contracted into **wa'anda** in Katsina. All these forms, both singular and plural, may be contracted into **da**, which therefore becomes the commonest form of the relative pronoun.

EX. 1. **Shi wanda ka ke yi masa alheri, ya kwa ƙi yin godiya, butulu ne.**

He to whom you do kindness, and he refuses to be grateful, is a boor.

EX. 2. **Faɗa wadda ba ka iya ba, sai a maishe ta wasa.**
(Hausa proverb.)

The fight which you find too much for you, turn it into play. ("Prudence is the better part of valour.")

EX. 3. **Abin da ba naka ba, ƙaƙa za ka yi kyauta da shi ?**

That which is not yours, how can you make a present of it ?

EX. 4. **Shanun nan fa masu-tozo, wadanda an kawo su nan daga Barnu a kwanakin nan, za a bar**

su daganan tukuna su yi kiba, kana a sa su
chikin jirgi, a tafi da su Lagos, a sayas ?

*Those cattle, with the hump, which were brought
here from Bornu just lately (kwanakin nan),
are they going to be left here for a bit (tukuna)
until they get fat, and then put into a train and
taken to Lagos to be sold ?*

DEMONSTRATIVE PRONOUNS OR ADJECTIVES.

These are used, as in English, sometimes as adjectives, sometimes as pronouns. They are—

Wannan, common to both genders, *this* ; plural, **wadannan**. **Nan**, which has the same meaning as **wannan**, is, however, placed after the noun which it accompanies, and only represents part of the demonstrative adjective or pronoun. This is explained later. This **nan** is used for masculine, feminine, and plural.

There is also a very peculiar usage which must be carefully noticed ; it is illustrated presently ; it is the suffix **din** following the noun, and really being equivalent to an abbreviated **wadannan**.

EX. 1. **In wannan ba ya yi maka dadi ba, halama
wadannan su a yi.**

If this does not please you, perhaps these will.

EX. 2. **Man da ke chikin wannan fitila ya kare, sai a
kara wani.**

*The oil which was in this lamp is finished, put
some more.*

Note in these two sentences that **wannan** accompanies both a masculine and a feminine noun.

Ex. 3. **Zabuan nan ta yi ƙwoi ashirin da uku, har ta dena ; wannan ma tana neman gurbi.**

This guinea-fowl has laid twenty-three eggs, and has stopped ; this one also is looking for a nest.

Ex. 4. **Da ya tashi da wuri da masu-dowakan nan ba su tarshe shi ba.**

Had he started early, those horsemen would not have overtaken him.

Note very carefully that in each of these examples of **nan** the preceding noun terminates in an **n** ; this **n** stands for the terminal **n** of **wan**, the first syllable of **wannan** ; hence it is seen that **nan** is the equivalent exactly of **wannan**.

Ex. 5. **Wadānnan yara ba su da anfani! (answer) Yaraḍin!! lalatatu ne sosai, marasa-anfani tutur.**

Those boys are useless ! Those boys !! They are absolute rotters, and useless at any time.

It is practically certain that this **ḍin**, a suffix, always attached to a noun previously referred to, stands for **wadānnan** and is a contracted form of it. This usage is very common and should be carefully looked out for.

Another suffix is not uncommon, specially in Sokoto, and Katsina ; it is the suffix **ga**, preceded by an **n**, the whole being probably an abbreviation of the demonstrative adjective **wanga**, *this*.

EX. **Ka ba mu rananga abinchin yau da gobe.**

Give us this day our daily bread (lit., bread of to-day and to-morrow).

There are some other irregular forms, chiefly provincialisms, used as demonstrative pronouns, such as **wai'in** (Katsina), **wankai** (Zaria); they should be noted, but are not worth describing here; they are incorrect.

Another of the demonstrative pronouns or adjectives is **wanchan**, feminine **wachan**, plural **waɗanchan**.

EX. 1. **Da wannan da wanchan, wane ka fi so?**

Which do you prefer of this or that?

EX. 2. **Mutanen wanchan gari ba su da kyaun hali kamar na wannan ba.**

The people of that town have not such a nice character as those of this town.

EX. 3. **Ban hangi waɗanchan jiragai da ka ambata, sai na nan kusa.**

I did not see (hangi, see a thing at a distance) those ships of which you spoke, only these near by (lit., of the here).

EX. 4. **Wachan akwiya ta mutanen ƙauyen chan ta mutu jiya, amma sai da ta rigaya ta haifi yaya biyu tukuna.**

That goat belonging to the people of the village over there, died yesterday, but not until it had begotten two kids.

NOTE.—(1) **Sai da**, literally, *only when*.

(2) **Ta rigaya ta haifi**, *she preceded she bore* (lit.), i.e., *she had already born*.

(3) **Tukuna**, *previously, or already*.

VOCABULARY.

Halama, or **watakila**, *perhaps, it may be.*

Mayasda, or **maida**, *to restore, to put back, to consider, deem.*

Maishe, another form with same meaning.

Motsi, *a movement (noun) ; to move (verb).*

Ya motsu, *he is unwell.*

Gurbi, *a nest, an example.*

Hangi, or **hanga**, *to espy, see from afar.*

Jirgi (plur. **jirage**), *a ship.*

Ḳauye, *a village.*

Ambachi, **ambache**, **ambato**, *to speak of, to refer to.*

CHAPTER XXV.

There is another pronoun, **wāne** (long **a**), which has a meaning equivalent to the English *so-and-so*. The neuter form is **abu kaza**, with the accent thrown powerfully on the last syllable to rhyme with the word **bazaar**, and meaning *such-and-such a thing*.

EX. 1. **Ina wane ?**

Where is so-and-so ?

Here the name is known but not mentioned.

EX. 2. **Na ba wane abu kaza.**

I gave so-and-so such-and-such a thing.

EX. 3. **Muka yi kaza da kaza.**

We did thus and thus.

The word **wane** has a peculiar use, which is just worth noting ; it is interjectional and has the form—

Wane aikin mutum!! There is no equivalent in English, but may be translated : *What people are these !*

RECIPROCAL PRONOUNS.

The only one in use is **juna**, which is compounded with the plural forms of the personal pronoun **mu**, **ku**, **su**.

EX. 1. **Kullum suna faɗa da juna ; wani ba ya kāda wani ba.**

They are always quarrelling (fighting) with each other ; one never overthrows the other.

EX. 2. **Muna soyaya da junanmu, gama kowa yana ba abokinsa gaskiya.**

We are at fellowship with each other, because each trusts his friend.

EX. 3. **Ƙasan nan ta lalache ; mutanenta suna yaƙi da junansu yasu yasu.**

That country is destroyed ; the people of it are fighting with each other, indiscriminately.

N.B.—**Yasu yasu** is difficult to translate into English ; it may mean *each with each, one party against another*, but the idea is that included in civil war.

REFLEXIVE PRONOUNS.

These are formed in Hausa by the use of the word **kai**, meaning *a head*, or *self*, joined to the possessive pronoun.

EX. 1. **So kanka, wani ya ƙi ka ; ƙi kanka, wani ya so ka.**

Love yourself, others will hate you ; hate yourself, others will love you (a Hausa saying, probably borrowed).

EX. 2. **Ba ya kula da kansa ba, ya maida hankalinsa ga cheton waɗansu.**

He did not care for himself, but set himself to save others.

And so on with all the persons, first, second and third, singular and plur.

PRONOUNS FOR EMPHASIS.

Ni da kaina, I myself.

Kai da kanka, you yourself.

Shi da kansa, he himself.

Ke da kanki, you yourself (fem.)

Ita da kanta, she herself.

Mu da kanmu, we ourselves.

Ku da kanku, you yourselves.

Su da kansu, they themselves.

EX. 1. **Ni da kaina na sache kayanku ; ban yarda a gwoda masu azaba ba ; gama ba su ne suka yi ba, ni ne.**

I myself stole your goods ; I can't allow these people to be tortured, for they did not do it, I did.

EX. 2. **Ke da kanki kina da laifi ; gama da ba domin kin chi amanassa, da ba ya kore ki ba.**

You yourself (fem.) are to blame ; for if you had not broken faith with him, he would not have driven you away.

EX. 3. **Da wanda ya yi kisan kai da kansa, da wanda ya sa wani ya yi, dukansu daya ne.**

He who commits murder himself, and he who sets another to do it, are both alike.

VOCABULARY.

Kāda (long a) short for **kasadda**, *to overthrow, to upset.*

Sāche, sato, forms of the verb *to steal.*

Sāta (noun), *theft.*

Tsegumi, *gossiping, tattling, slander.*

Kisan kai, *murder.*

Azaba, *torture, excessive pain.*

Chi amana, *to break faith, be false to a bond.*

Soyaya, *love, friendship, fellowship.*

Jiyaya, *mutual agreement, accord.*

Biyaya, *loyalty, faithfulness (as of a servant or follower).*

Jitu, *to be of one mind, to agree.*

Jituwa, *agreement, oneness of purpose.*

Jayaya, *quarrelling, disagreement, wrangling.*

CHAPTER XXVI.

THE POSSESSIVE PRONOUN.

This pronoun, as being the hardest, has been reserved for the last, and before describing it a few things must be noticed.

1.—The difference between colloquial talk and correctly written Hausa is, perhaps, more marked in this region than in any other.

2.—While of the opinion that it is impossible to spend too much trouble in making oneself master of the idioms of the language, and in endeavouring to speak Hausa “as she is spoke”; yet, in this one respect, *i.e.*, of the possessive pronouns, even at the risk of being pedantic, one should endeavour to be *correct*; if one gets into a lax way in the use of these, one will never be recognized by the more intelligent Hausas as speaking their language correctly. For an educated Mallam to sometimes use the colloquial form for convenience sake is one thing; for an Englishman to use it because he knows no better is another thing; so the writer’s advice from the beginning is—Take great pains to absolutely master these possessive pronouns, and never use one wrongly through carelessness. Also for all writing, translation, etc., it is necessary to be quite correct, and if one is not accustomed to speak correctly, one will not write so.

The longest method will be the simplest, but in order that it may be fully gripped we shall take each person separately, and illustrate in each instance by joining the pronoun to the nouns *father* and *mother*.

(1) First person sing. *My*.

My father, **Ubana** . . person speaking is a man.

Ubana . . person speaking is a woman.

N.B.—(a) The possessive pronoun (inseparable from the noun) in the 1st person is the same whether the speaker is masc. or fem.

(b) This **na** is the short of **nawa**, the separate personal pronoun ; but in the 1st person all trace of the second part is removed.

(2) Second person sing. *Thy*.

Thy father, **Ubanka** . . person addressed is masculine.

Ubanki . . person addressed is feminine.

N.B.—(1) It is here seen that the possessive pronoun must be divided into two parts : the first **n** and the second **ka** or **ki**. This *first part always agrees with the gender of the thing possessed ; the second part always agrees with the gender of the possessor*. The **n** is an abbreviation of **na**.

(3) Third person sing. *His, her*.

His father, **Ubansa** . . *i.e.*, short for **uba nasa**.

Her father, **Ubanta** . . *i.e.*, short for **ubu nata**.

N.B.—Here again we notice that the first part of the pronoun **n** which stands for **na** is masculine, agreeing with the gender of the thing possessed, *father*. The second part is either masc. **sa** or fem. **ta** according to whether the gender of the possessor is masc. or fem.

Plural 1st pers. **Ubanmu**, for all genders.
(**ubanmu**, *i.e.*, **uba namu**.)

2nd pers. **Ubanku**, for all genders.
(**ubanku**, *i.e.*, **uba naku**.)

3rd pers. **Ubansu**, for all genders.
(**ubansu**, *i.e.*, **uba nasu**.)

We now come to the more complicated question of the thing possessed being feminine.

1st person. *My mother*, **Uwata (uwa tawa)**. Speaker is masculine.

Uwata (uwa tawa). Speaker is feminine.

N.B.—(a) The form for both genders is the same.

(b) The possessive pronoun **ta** agrees with the thing possessed in each case.

2nd person. *Thy mother*, **Uwarka (uwa taka)**. Person addressed is masculine.

Uwarki (uwa taki). Person addressed is feminine.

N.B.—(a) **r** is frequently interchangeable for **t** or **l**, hence here.

(b) The first part of the compound pronoun here again in both cases agrees with the thing possessed, **uwa**, feminine; the latter part, **ka** and **ki**, with the possessor, in the first case masculine, in the second case feminine.

3rd person. *His mother*, **Uwatasa**, the person spoken of being masculine.

Her mother, **Uwatata**, or **uwatta** (contracted).

Plural. *Our mother*, **Uwarmu**, or **uwammu** (contracted from **uwa tamu**). The **r** here is the same as in the 2nd person sing.

Your mother **Uwarku** (both genders).

Their mother, **Uwarsu**, or **uwassu** (contracted from **uwa tasu**). The same for all genders.

The separable possessive pronoun will now be given in full form without comment.

	<i>Masc.</i>	<i>Fem.</i>	<i>Plural.</i>
Sing. 1st.	Nawa	Nawa	Namu , for all genders.
2nd.	Naka	Naki	Naku
3rd.	Nasa	Nata	Nasu

The thing possessed is feminine, as follows:—

1st.	Tawa	Tawa	Tamu
2nd.	Taka	Taki	Taku
3rd.	Tasa	Tata	Tasu

VOCABULARY

COMBINED WITH POSSESSIVE PRONOUNS.

My goat, **akwiyata**.

Her little sister, **kanuwatata**.

Your lamp, **fitilarka**, or **fitilarki**, according to gender of possessor.

His wife, **matatasa** ; but *his wives*, **matansa**.

Our house, **gidanmu**.

Our paper, **takardammu**.

Her pencil, **alkalaminta**.

His face, **fuskatasa**.

My mare, **godiyata**.

His character, **halinsa**.

CHAPTER XXVII.

Several sentences will now be given, illustrating the various kinds of pronouns mentioned in the preceding chapters. They should be carefully picked out, noted and identified in passing.

- (1) **Da ni da matata muka tafi kasuwa ; wani yaro ya gamu da mu chan, yana nemanmu. Ya che, Ga diyarku tana nan gidanmu, chiwu ta ke yi, har ta kusa mutuwa ; dawo da samri, kila ku same ta da rai. Na tashi da samri ; da na isa kofar gidansu, na che ma abokina, Wane! Ko diyata tana da rai? Ya che, da sauran rai, ba ta ida mutuwa tukuna. Waɗansu, da suka ga hankalina ya tashi suka che, Abin da Allah ya sa, ba shi ne da kyau ba? Ina matarka? ba ta kula da diyatata ba?**

I and my wife went to the market ; a boy met us there, he had been seeking us. He said, Your daughter is at our house, she is sick, in fact near to death ; come back quickly, you may find her still alive. I got up quickly ; when I got to the door of their house I said to my friend, So-and-so, is my daughter alive? He said, There is still life, she is not yet dead. Some, who saw that I was perturbed, said, What God has appointed, is not that well? Where is your wife, does she not care about her daughter?

- (2) **Waɗanda su ke da laifi, su ne za a sa masu laifinsu ; amma wanda ba ya yi ba, kada a sare shi. Ba wanda za ya taɓa mara-laifi banza ba. Kowa ya kawo ɓarar ɓarawo ya sami lada ; amma wanda ya sare maɓiyinsa sabili da ɓiyaya, ba domin laifi ba, ya ɗauki alhakinsa.**

Those who are in fault, should have the fault attributed to them ; but he who has done nothing, must not be accused. No one may touch an innocent man scathless. He who brings a thief to book will be rewarded, but he who accuses his enemy falsely, on account of enmity, not for any fault done, his blood is upon his head.

- (3) **Kada kowa ya rena ubansa ko uwatasa ; mahaifinsa ko mahaifuwatasa. Wanda ba ya nuna masu alheri ba sa'anda sun tsufa, yana kwa yin sadaka, yana bada kyauta ga waɗansu, baɓi, sai a che masa “ inuwar giginya ne nesa ke sha sanyinsa.”**

Let no one despise his father or mother, those who begat him. Any man who does not show them kindness in their old age, but is giving offerings and bestowing gifts upon others, strangers, it may be said of him, “ The shade of the palm tree, only those who are far off enjoy its shade.”
(A Hausa proverb.)

- (4) **Muni tudu ne, kowa nasa ya hawa, ya faɗi na wani.**

Evil is (like) a hill ; everybody gets up on his own and proclaims another's. (A Hausa proverb.)

- (5) **Wāne, kamarku ɗaya da shi ; in an gan shi, sai a che kai ne ; in an gan ka, sai a che shi ne.**

So-and-so is exactly like you ; seeing him, one would say, " It is you." Seeing you, one would say, " It is he."

- (6) **Wannan doki na wanene ? yana haniniya. Nawa ne, ba ruwanka da shi ; bar lura da abin wani, maida hankali ga na kanka.**

Whose horse is this ? It is neighing. It is mine ; it is no business of yours ! Give up looking after another man's affairs, and attend to your own.

- (7) **Waɗansu suka fāɗi daga bisa kan doki, aka karkashe su. Waɗansu kwa suka gudu, kowa ya kama hanya dabam dabam, ya tsere da ransa, ya bar matatasa da iyalinsa a hannun abokan gāba, aka yi bayi da su.**

Some fell from their horses, and were cut to pieces. Others ran away, each following a different path, and escaped with their lives, leaving wife and family in the hands of the enemy, and they were made slaves.

There is one other peculiarity still to be noticed with respect to the possessive pronoun. It is this. The pronoun becomes feminine to agree with a feminine object possessed *in the singular* ; but it seems to be the general rule that when the feminine object possessed becomes plural, the possessive pronoun takes the masculine form. Examples—

His wife is **matatasa**, for **mata**, *a wife*, is feminine, but in the plural for *his wives* the Hausa says **matansa**. Again, **doka**, *a command*, is feminine, so *my command* is **dokata**, but *my commands*, **dokokina**. Again, **ƙafa**, *a leg*, is feminine, so *his leg* is **ƙafatasa**, but *his legs*, **ƙafafunsa**.

This is probably because the *gender* of a word is largely determined by its termination, and is independent of its essential meaning. Hence, as in many of these feminine nouns, the termination has a masculine form in the plural, it may be that this is the reason why the possessive pronoun becomes masculine.

Note carefully the following examples:—

- (1) **Matatasa ta ɓata amrenta.**

His wife was untrue to her marriage.

But—

- (2) **Matansa suka bar shi.**

His wives left him.

- (3) **Maganatasa ba za ta tashi ba, gama shi ba maƙaryachi ne ba.**

His word will not fail, for he is not a liar.

But—

- (4) **Maganganunsa ba su da daɗin ji ba ; gama shi ba ya ga girman kowa ba.**

His words are not nice to hear ; for he has no respect for anyone.

VOCABULARY.

Kara, *an accusation, complaint*, usually with truth.

Sara, *an accusation*, usually without foundation.

Hawa, *to mount*.

Īda, *to complete*, a Katsina word ; used with **mutuwa** or **fāḍuwa** chiefly.

Kula, *to care about, attend to*.

Sabili da, *on account of, in behalf of*.

Kārkashe (reduplicative of **kashe**, *to kill*), *to utterly kill and destroy*.

Dabam, *different*.

Ḃāta, *to ruin, spoil, corrupt*.

Tashi, *to arise, start, get up to go away*.

Tāda alkawali, or **tāda magana**, *to break word, or faith, or promise*.

CHAPTER XXVIII.

METHODS OF ASKING QUESTIONS.

This is a subject which can be dealt with but meagrely on paper, so much depends on the voice and intonation. The student is advised to go through these most carefully, and not be surprised when he is not understood ; it is well to caution him beforehand that he had better attribute misunderstandings to his own lack of pronunciation and intonation than to the stupidity of his teacher.

(a) By means of interrogative pronouns and adverbs.

EX. 1. **Yaushe za ka gama aikinka ?**

When will you finish your work ?

Ba tuntuni na yi shi ba ?

Did I not do it long ago ?

N.B.—In this last sentence the interrogation is done entirely by the voice ; accent is laid on the **tuntuni** and the voice is raised towards the end of the sentence.

EX. 2. **Wane sarki ne za ya yarda wani shi chi sarautar garinsa, yana kwa da rai, im ba don tilas ba ?**

What sort of king is that who will allow another man to usurp his throne while he is alive, if not by absolute force of circumstances ?

EX. 3. **Ƙaƙa ka san na yi wannan ? wani ya gaya maka ?**

How did you know I did this ? Did someone tell you ?

N.B.—In this double sentence, the first query is made by the interrogative adverb **ƙaƙa**. In the second sentence the intonation is the only way of denoting that a question is asked.

EX. 4. **A wurin wa za mu tafi ? Kai ke da maganar rai na har abada.**

To whom shall we go ? Thou hast the words of eternal life.

- (b) By inserting a **ba** at the end of the sentence. Unless the intonation here is most carefully practised the effect is ludicrous. But at the same time, in idiomatic Hausa this method is very common.

Ex. 1. **Ka ji ba ?**

Don't you hear ? (expecting answer in affirmative).

Ex. 2. **Ni ba ?**

Is it not I to whom you refer ?

This use is almost entirely confined to short ejaculatory sentences.

- (c) By use of the interrogative **ko....ko**, *whether....or*.

But here again the voice is the determining agent.

Ko ni ne zan yi lisafi, ko kwa shi ne za ya yi ?

Shall I make the calculation (list) or shall he ?

N.B.—Under this heading it is worth noting that the words *Is it I ?* can be rendered in Hausa with slight shades of difference of meaning, according to the answer expected, in four or five different ways.

Ex. 1. **Ni ne ?** (modulation of voice entirely.)

Ex. 2. **Ko ni ne ?**

Ex. 3. **Ni ne ba ?** (expecting an answer in the affirmative.)

Ex. 4. **Ko ba ni ba ne ?**

Is it not I ? (answer in the affirmative.)

It is of little use explaining on paper the accentuation and intonation of these different sentences ; but any student who wishes approximately to understand Hausa *must* recognize these. The writer has known an innocent Hausa given a very heavy sentence through the English ruler not recognizing an interrogative by the voice !

- (d) By use of certain particles, accompanied by intonation. These are chiefly **fa** and **kwa** ; but others are used.

EX. 1. **Shi fa ? Ba za shi ba ?**

What about him ? Is he not going ?

EX. 2. **Am ba kowa aikinsa, shi yaron nan fa ?**

Everyone has been given his work ; what about this boy ?

EX. 3. **An raba ma ƙannaina duka rabon gādontsu, kowa da nasa ; ni kwa, ina ni ke ?**

The inheritance has been divided up among all my younger brothers, each has had his portion ; what about me ? Where do I stand ?

- (e) When a statement is likely to be challenged, the interrogatory expression **ko ba haka ba ne** is used.

EX. 1. **A wojen ƙasarmu ba safai hadari ya kan fito yama ba, sai gabas, ko ba haka ba ne ?**

In our country a thunderstorm is not likely to come from the west, only from the east ; is it not so ?

Ex. 2. **Bari neman jini ga babe, Allah ba ya wo shi nan ba. Ko ba haka ba ne.**

Leave off looking for blood in a locust, God has not put it there. Is it not so? (A Hausa proverb, cp. "blood from a stone.")

VOCABULARY.

Fa, *therefore* (an enclitic).

Babe, *a male locust*. **Fāra** (long a), *a locust* (common gender).

***Fāra**, *a white woman*, or generally the adjective agreeing with any feminine noun.

Fāra, *to begin* (long a).

Soma, *to begin* also.

* The intonation of these three words, spelt **fara**, is quite different, and must be most carefully learnt.

CHAPTER XXIX.

A CHAPTER OF MISCELLANEOUS IDIOMATIC USES.

INDIRECT SPEECH.

Wai, *It is said*, or *someone says*.

e.g., **Wai ka zo**, *You are to come*, or *you are called*.

Wai, Bature ba za ya zo yau ba, sai gobe, wai, yana chiwo.

I am to say, that the White man will not come to-day but to-morrow, and that he is ill.

This is the form of words always used by a messenger, or an interpreter, who introduces every new sentence with **wai**, *he says*, and this to show that he is an intermediary, not speaking on his own authority.

Three important short sentences, in this connection, will now be given, and must be most thoroughly learnt, as they follow a regular sequence and are in most frequent use.

(1) **Wai ka zo.**

You are to come.

(2) **In ji wa ?**

Who says so ? (lit., Let who be heard ?)

(3) **In ji wāne.**

So-and-so (lit., Let so-and-so be heard).

Other examples—

(1) **In ji sarki, kada kowa shi fita ƙofar ɗakinsa bayan almuru.**

The king says that no one is to go out after sunset.

(2) **Kada a yi kisan kai, kada a yi zina, kada a yi sata, in ji Ubangiji Allah.**

Do not commit murder, or adultery, or theft, says the Lord God.

In the middle of a story, if the narrator has got confused in his pronouns, the audience will often interrupt with **In ji wa ?** *Who is speaking ?*

There is a curious idiom, more common in Zaria than other parts, of the following nature:—

Wāni yaro wai shi Abdu.

A certain boy named Abdu.

The **wai** here, *called, it is said of him.*

NOTE.—The usual way in Hausa to say a person is called so-and-so, is by the words **ana che da shi** (lit., *he is being said, or it is being said of him*). Or sometimes even by the simple use of the word **sunansa**, *his name*.

It is not common to use the verb **kira** in this connection, though sometimes it may be used, in fact in saying *He was given the name of so-and-so*, it is quite usual to say, **Aka kira sunansa wāne**.

One more point in this connection—

Wai wai, gossip.

Ex. **Na ji an che yaḳi yana zuwa, amma ina tsamani wai wai ne.**

I hear it is being reported that war is near ; but I fancy this is only gossip.

RELATIONSHIPS.

This is a most hopeless muddle, and only a few brief notes can be given.

Note the following :—

(1) Everybody belonging to the same household, or town, or even country, is called **ḍan-uwa**.

If a man, therefore, says to you **wāne ḍan-uwana ne**, *So-and-so is my brother*, he may be deliberately lying, or is most likely using a form of speech common to so inaccurate a people as the Hausas.

(2) The following people are commonly called *sons*, i.e.,
ḍa :—

- (a) Your own children.
- (b) Your brother's or sister's children.
- (c) Your younger brothers and sisters, when the common father is dead.
- (d) All your slaves, and specially freed ones ; also all the servants working in your house ; in fact pretty nearly anyone sufficiently younger than yourself to justify such an appellation.

Add to this the fact that a man often has four wives, that widows marry widowers, so that there are children with common fathers, different mothers, and some with both parents the same (or as the Hausa says, **Na gama uba da uwa da shi**, *I join with him in a common father and mother*), and it is evident what a muddle exists, i.e., to the foreigner !

(3) After immediate relations of the first order, there is no word to express such a thing as a cousin or nephew. So the ingenious Hausa lumps them all together into the convenient terms **ḍa** or **ḍan-uwa**, or even adopts such a bewildering expression as the following, often heard :—

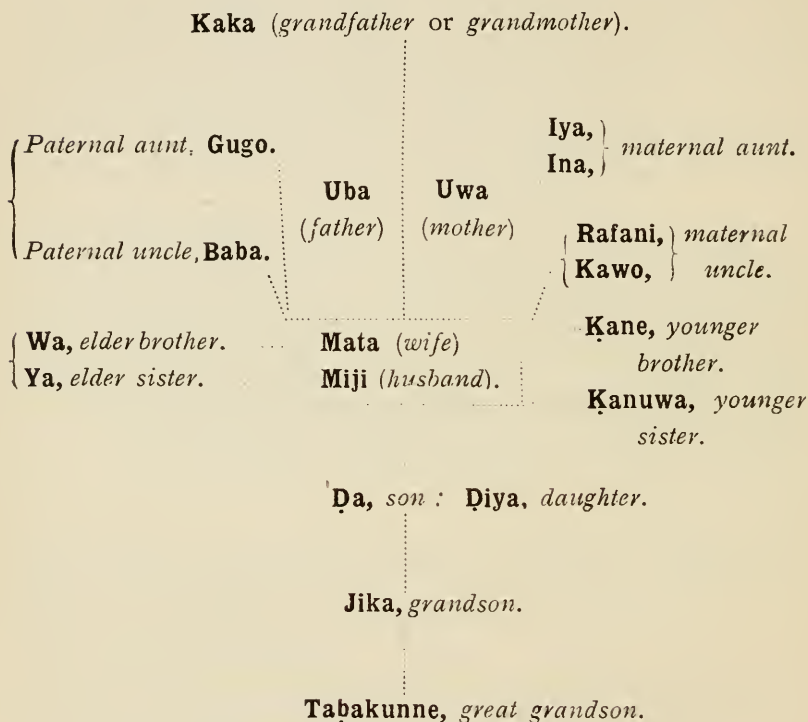
Ubansa da uwata suka tara uba.

We are cousins (or, lit., His father and my mother joined in a common father !)

The word **zumu** is *sometimes* used for a cousin, but it has by no means exclusively that meaning.

A kind of genealogical table will now be given to illustrate in graphical form existing relationships.

The central circle stands for a man and his wife. The relationships are all made with respect to the man.



A few other terms must be noticed—

- (a) A father is called indifferently
- | | |
|---|-----------------|
| { | Uba. |
| | Mahaifi. |
| | Tsofo. |
| | Baba. |

(b) A mother is called
indifferently

{ Uwa.
Mahaifiya.
Ina or Iya.
Jyatuma (Filani).
Tsofuwa.

A selection of sentences will now be given to illustrate various points in these different relationships—

EX. 1. **Ana maganar yaron nan, chewa, kamarmu ɗaya da shi ; ga shi kwa, babu abin da ya gamu mu ; ubanmu dabam, mahaifiyarmu kuma dabam dabam.**

Speaking of that boy, they say he and I are alike ; but then we have nothing in common ; our respective fathers and mothers are different.

EX. 2. **Ka che ba ka taɓa ganin ɓanena ba ; gidanmu ba ɗaya ba, amma na kawo shi wurinka, ka gan shi, duk da ɓanuwatasa. Ubanmu ɗaya ne amma uwa kowa da tasa.**

You say you have never seen my younger brother ; we do not live in the same house, but I will bring him to you and his little sister. We have the same father, but each a separate mother.

EX. 3. **Tun bāra mahaifina da mahaifiyata suka rasu ; ni kwa maraya ne, amma babana, ɓanen tsofona, wanda shi ke saɓon ubana, ya ɗauke ni, ya hada ni da iyalinsa, matatasa kuma ta zama innata.**

Last year my father and mother died, and I became an orphan ; but my paternal uncle,

the younger brother of my father, who was next to my father, has taken me, and put me in his family, and his wife has become an aunt to me.

- Ex. 4. **Yata, wadda ni ke binta, ta yi amre tuntuni ; ta haifi maza biyu ; nafarinsu ya yi girma ; shi kuma ya yi amre bāra wachan ; ya haifu ; jikan yata ke nan.**

My elder sister, after whom I come, was married a long time ago ; she had two sons ; the eldest of them is grown up, and is also married since the year before last ; he has now a son, the grandson of my sister.

- Ex. 5. **Kakana na wojen uba BaFilachi ne ; kakata ta wojen uwa kuma BaFilatana che ; amma kakana na wojen uwa, da kakata ta wojen uwa duka biyu Habe ne ; shi ya sa ina tara dangi da Filani da Habe.**

My paternal grandfather and my maternal grandmother were Filanis. But my maternal grandfather and my paternal grandmother were both Habes ; that is the reason that I claim relationship with Filanis and Habes.

VOCABULARY.

Kāma, a likeness ; **sifa**, a form, shape.

Kādo, a Hausa (as opposed to a Filani, or, generally, an aborigine).

Tāra, to join, bring together, unite.

Bāra, *last year ; bāra wachan*, *the year before last.*

Soro, *a house with a flat roof.*

Tafarfara, *a rectangular room.*

Soron bene, *a storeyed house.*

Dutse, *a rock, or stone, or mountain.*

Tsauni, *a rocky eminence.*

Fāko, *hard bare ground, rocky.*

Duwa, *black rich soil ; jigawa*, *sandy loose soil.*

CHAPTER XXX.

SALUTATIONS.

A Hausa thinks a person not only impolite and ill-bred, but also imagines displeasure or dislike, if he is not greeted with copious salutations. The following would be an ordinary, and very moderate, series of salutations, between two respectable people on meeting each other, though they had not, perhaps, been separated for more than 24 hours, and were regularly meeting each other:—

A (a visitor)—

B—

Sala'am alaikum **Alaika sala'am.**

Kana lafiya **Lafiya lau.**

Ka kwana lafiya (morning) **Lafiya lau ; alhamdu-lillahi !**

Madalla ! **Alhamdulillahi !**

Kana lafiya ? (repeat several times) **Lafiya lau ; mun gode.**

Muna lafiya ?	Muna lafiya.
Ina gajiya ?	Babu gajiya, or Gajiya da sauki.
Madalla	Madalla.
Ina gida ? or ƙaƙa gida ?	Lafiya lau.
Ƙaƙa iyali ? suna lafiya ?	Lafiya lau, muna lafiya ?
Sanu! Sanu!	Sanunka dai!
Ina labari ?	Labari, sai alheri.
Ina dawanya ?	Sai lafiya.
Madalla !	Madalla !
Ƙaƙa ka ji da sanyi ?	Sanyi da godiya.
(on a cold day)	
Ina gida ? or Ƙaƙa gida ?	Lafiya lau. Alhamdu-lillahi !
Iyale kuma, suna lafiya ?	Lafiya lau ; muna lafiya.
Sanu, Sanu!	Sanunka dai.
Ina labari ?	Babu labari, sai alheri.
Madalla	Madalla.

SALUTATIONS TO A STRANGER ON ARRIVAL.

A— (Stranger)—

Maraba, maraba! (repeat Sanu.
many times)

Maraba da zuwa

Sanu.

Marhabi.....

Marhabi ƙaɗai.

Ina gajiya ?

Babu gajiya, or da godiya.

Sanu da gajiya

Sanunka dai.

Then again after the first day.

Ina baƙonchi ?.....

Sai alheri, muna godiya.

Ina zaman gari ?.....

Sai alheri.

SALUTATIONS AFTER RETURN FROM A JOURNEY.

A—	B—
Maraba, maraba	Maraba kaḍai.
Marhabi, marhabi	Maraba kaḍai.
Lalai, lalai	Sanunka dai.
Maraba da zuwa	Maraba kaḍai.
Barka da zuwa	Barka kaḍai.
Barka, barka	Yauwa.
Barka da gānammu	Barka kaḍai.
Ina labari ?	Sai godiya, Alhamdu- lillahi.
Ina gajiya ?	Ta bi ta lafiya.
etc., etc.	etc., etc.

SALUTATIONS TO A KING.

Zaki, Zaki, Zaki.

Allah shi daḍe da ranka.

Ran sarki shi daḍe. Zaki.

Allah shi ba ka nasara.

Allah shi ba ka yawan rai. Allah shi daḍe da sarki.

SALUTATIONS FOR SICKNESS.

(Gaisuwar majinyachi.)

A (visitor)—	B (sick person)—
Sanu, sanu !.....	Sanunka dai.
Ƙaƙa ka ƙara ji da jiki ?...	Da sauƙi (usually a lie !)
Allah shi ƙara maka sauƙi.	Amin.
Sanu	Sanunka dai.

NEWS OF THE BIRTH OF SON OR DAUGHTER.

Allah shi anfana, or, Allah shi kyauta. Amin.

This is not meant as an exhaustive list of salutations ; it is but the fringe of endless more, but these at least should be known, ready to produce when occasion requires. A lack of salutations in the Hausa country is a hopeless failure ; better go through the country and know nothing else but salutations than be without these. A stranger who knows no Hausa, but is profuse in salutations, will be reckoned as a great Hausa scholar, where a man who knew ten times as much, but neglected these, would make no impression.

CHAPTER XXXI.

The following notes should be carefully mastered for correct speech. They are not so important for those whose desire is only to smatter in Hausa, and just to be understood. But for those who desire to speak and write educated correct Hausa it is advised that this chapter should be carefully mastered.

The use of the possessive pronoun, instead of the personal, after the imperfect tenses of the verb has been mentioned before, and will now be explained.

In Hausa the verb in these tenses is treated as a verbal noun, and, therefore, instead of governing a pronoun in the objective case, it has a possessive pronoun, the equivalent of an adjective, in agreement with it, both in number and gender.

Thus the Hausa for *I am being driven away*, **ana korata**, or, less correctly, **ana korana**, but never **ana kore ni**. It is seen here that **kora** is considered as a verbal noun; is usually treated as of the feminine gender (always in Katsina and Sokoto, less frequently in Kano and Zaria, etc., where not such close attention is paid to genders), hence the possessive pronoun is 1st person singular feminine gender, singular number agreeing with **kora**.

It must be carefully noted that this applies only to the continuous tenses. For example, in the present perfect tense, the verb being here a true verb, we have **an kore ni**. Also **aka kore ni**, *I was driven away*; but never **ana kore ni**.

Similarly, **Ana bugona**, *I am being beaten*.

Ina foronsa, *I am training him*.

Muna chinsa, *we are eating it*.

It should be noted that there are not corresponding verbal nouns to all the verbs, *i.e.*, with different forms; where such a corresponding noun is wanting, in expressing the continuous tenses, the form of the word denoting the verb remains unchanged, but is treated as a noun, and an **n** (if masculine) or **r** added as the sign of the possessive to show that it is treated as a verb.

Ex. 1. **Ƙanena yana da ƙāre, yana foronsa**.

My young brother has a dog, he is training it.

Ex. 2. **Kada ka bar kayanka daganan. Ai, ko yanzu ana ɗaukatasa, za a kai wani wuri.**

Don't leave your baggage here ! All right ! even now it is being taken away, and will be carried to another place.

N.B.—In the best speaking Hausa places the above is what will be said. There are two variants : **ana ɗaukassa**, which is correct but shortened ; **ana ɗaukansa**, which is used in Kano and Zaria and is incorrect, insomuch as it ignores the gender of **ɗauka**.

It is, however, quite open to a person who does not want to be “ more Hausa than the Hausas ” to use the last form, which is much in vogue, and though not correct, will certainly pass.

Note also in the two sentences given above, **foro** is treated as a masculine verbal noun, hence the possessive pronoun **nsa** is masculine but **ɗauka** is feminine, therefore the possessive pronoun is feminine. One more example—

Muna ɗamnataɗa, gama ya rigaya ya ɗamnache mu.
We love Him, because He first loved us.

VOCABULARY.

Ƙamnache, *to love* ; **So**, *to love*, and also *love* (noun).

Ƙamna, *love*, or *desire*.

Marmari, *a keen desire*. **Yi marmari**, *to long for*.

Kwaɗai, *desire, lust*. **Yi kwaɗai**, *to lust, desire*.

Murādi, *a desire, longing for* ; **Yi muradi**, *to greatly long for*.

Bege, *a hope, a desire*.

Guri, *an ambition, keen longing*.

Fāta, *a desire, hope, craving*.

CHAPTER XXXII.

The following are a few brief notes on pronunciation, interchangeability of letters, internal modifications in words, etc. For a full study of this subject, which hardly falls under the scope of this work, the reader is referred to the Introduction to the Hausa-English Dictionary by Canon Robinson, where the subject is fully and ably treated.

To supplement this, however, the student is begged, as so frequently before, to go to the people and study from them these points, without books, simply by close listening.

Note the following :—

- (1) Many letters are interchangeable.
- (2) There is a marked tendency to avoid the concurrence of two consonants.
- (3) There is a great tendency to internal contraction of words, and also to run words together by eliminating some letters.
- (4) The pronunciation in English of the various vowel sounds, all represented by the Roman character **a**, presents real difficulty.
- (5) The two separate sounds represented in the Roman character by **b**, **h**, and those represented by **d**, **ḍ**, and also those represented by the Roman character **k**, **ḵ** (all *quite* distinct in Arabic, and

in the Aljami character used by the Hausas), needs most careful study and attention.

To deal with these matters separately—

(1) **L, R, T**, are often interchangeable; thus *five* may be either **biyat**, or **biyar**, or **biyal**. *The mistress of the house* may be either **uwargida** or **uwalgida**.

R and **S** are interchangeable in:—

Sayas or **sayar**, *to sell*.

Sayaswa or **sayarwa**.

Asna or **arna**, *heathen*.

Mayas, or **mayar**, etc. **Bayas**, or **bayar**.

F, P, B, are interchangeable; and **H** is often interchangeable with the two former. The following variations of the verb *to speak*, usually written **fada**, have all been seen and heard by the writer:—

Fada, Pada, Fadi, Padi, Fidi, Pidi, Hidi ! !

There is a tendency in such words as **fudu**, *four*, to give the **f** an aspirate sound, and it might, indeed, be almost written in many words as **fh**. Thus it is often hard to say, in words like **tafi**, **tofo**, **futa**, *to rest*, whether the sound of **f** or **h** predominates.

Again—**Fada**, or **pada**, *a council room, or assembly*.

Fara, or **para**, *locust*.

Fansa, or **pansa**, *a ransom*.

Färi, or **päri**, *white*.

Tabshi, **tapshi**, **tafshi**, and even **taushi** are all to be heard.

M takes the place of **n** before **b**, as in **im ba ka**, rather than **in ba ka**, but this is of course a euphonic change,

Ts and **teh** are interchangeable in a good many words. according to the district, **teh** being commoner in the North, **ts** in the Southern parts of Kano and Zaria, etc., e.g., **tsarkaka**, or **tcharkaka**, *to purify*; **tsira**, or **tchira**, *to spring up*, or, *out of*; **tsirara**, or **tchirara**, *naked*.

There are many more of such examples of interchangeability, but these must suffice here, the student of advanced Hausa will read other works on this subject.

- (2) Avoidance of two concurrent consonants; e.g., **damre** becomes **daure**, and **amre** becomes **aure**. This is far more prevalent in the provinces of Zaria and Kano, and the South, the Northerners still keeping the correct form.

- (3) Internal contraction of, and running together of, words; e.g.—

Za ya yi, *he is going to do*, becomes, and is even written, **Zai**.

In the continuous tense, the first portion of the pronominal part is often shortened, so that we get **na** for all persons, instead of **ina**, **kana**, etc. Thus—**Yaḳi na zuwa** instead of **yaḳi yana zuwa** is not uncommon, specially among the more illiterate people.

In Sokoto and Katsina **nasa** becomes **nai** and **tasa** becomes **tai** for the possessive pronoun; **rana** frequently becomes **ran**; **rana da** becomes **randa** or even **rada**;

wurinda regularly becomes **inda** ; **ḍauke** often becomes **ḍau**, as in **ḍau pansa**, *to avenge*.

There seem to be three distinct sounds for the vowel **a**. These may be compared to (1) the **a** in *father* ; e.g., **ḥāta**, *to spoil* ; **ḵara**, *to add to*, etc. ; (2) the **e** in the French *de* or the *er* of the English *pert* ; e.g., **da**, *with, and*, etc. ; (3) the **u** in *hurry*. This is the commonest, e.g., **faḍa**, *to speak* ; **fari**, *white*.

There are two completely different sounds, represented in the Roman character by **k** and **ḵ**, which ought really to have totally different characters. The sounds are quite different. It is not proposed here to discuss this difference, as again it cannot be too frequently reiterated that these things must be learnt by the ear. Similarly there are two sounds, totally distinct, which we have represented by **d** and **ḍ**. This difference is so important that it is hopeless for anyone to attempt to speak Hausa who from the beginning does not make up his mind to master this difference. Two other sounds, again totally different, have been represented by the characters **b** and **ḃ** ; all these three sets of sounds must be learnt, and if anyone is so foolish, at the outset, as to ignore these, thinking they are refinements for more advanced students, they may just as well at once give up all attempts to speak Hausa. The fourth sound which is difficult to learn is that represented very inadequately by **ts** ; this will need as much practice as any of the four.

There is a fifth sound, which the writer has not yet

heard any European reproduce. He confesses it has baffled himself, in the middle of words, though he has compassed it at the beginning of words. It is very important indeed ; it is the **r** sound in such words as **riga**, **hari**, *a raid*, etc. Some real student of phonetics who can explain the position of the throat and glottis in the pronunciation of this letter would be a real benefactor to students of Hausa ; at present it seems to have beaten all those who have long been studying this language. The writer is told by educated Hausas that they make the sound by pressing the tip of the tongue lightly along the palate, just behind the upper front teeth, immediately before pronouncing the **r**, and at once removing the tongue. Students may find this easy at the beginning of a word, but it is *extremely* hard in the middle of a word.

VOCABULARY.

Arni, *a heathen man* ; plur., **arna**, or **asna**, *heathen*.

Kāfuri, *an unbeliever, not a follower of Muhammad* ; plur., **kafurai**.

Tsarkake, *to cleanse, heal, purify* ; **tsarkakake**, *cleansed, purified*.

Tsatsarka, *a holy person* ; plur., **tsarkāka**, *holy ones*.

Kazamta, *filth, dirt*. **Kazamtache**, *a degraded person*.

Tabshi, *soft*. **Labshi**, *finely ground (of flour), fine, opposed to coarse*.

CHAPTER XXXIII.

A CHAPTER OF EASY COLLOQUIAL
SENTENCES.**Ka taɓa zuwa Kano ?***Have you ever been to Kano ?***I ! Ba inda ban tafi ba.***Yes ! There is nowhere I have not been.***Mu zo, mu je.***Let us be up and going.***Mi ka ke so ?***What do you want ?***Abinehi ni ke nema.***I am seeking for food.***Bari magana.***Stop talking.***Kada ka faɗa ma kowa.***Don't tell anyone.***In ka yi hakanan sai im ba ka bulala.***If you act thus I shall thrash you.***Suna faɗa da juna.***They are quarrelling with each other.***Ina hankalinka ?***Where are your manners, or, What are you thinking about ?***Ina yaronka ?***Where is your boy ?***Ban sani ba ; sai ka kira shi.***I don't know ; call him.*

Mi ka ke yi ?

What are you doing ?

Babu komi ; aikina duk ya ƙare.

Nothing ; my work is all finished.

Ƙarya ka ke yi mani.

You are telling me a lie.

Ban taɓa yin ƙarya ba.

I have never told a lie.

Tun da ni ke, kullum gaskiya ni ke faɗi.

Ever since I was born I have always told the truth.

Ina sonka.

I want you, or, I like you.

Ana kiranka.

You are being called.

Ba ka ji ba ?

Don't you hear ?

Ban ji sosai ba.

I didn't hear correctly (or exactly)

Zo mana.

Come here.

Ya ka.

Come (imperatively).

Tafi abinka.

Go about your business.

Kada ka manta.

Don't forget.

Abokina yana nan, ya zo dazun.

My friend is here, he arrived just now.

Kawo mani wani doki, nawa yana chiwo.

Bring me another horse, mine is sick.

Ina za ka ? Ko mu tafi tare ?

Where are you going ? Shall we go together ?

Ina ka ke, ban ji labarinka ba tun tuni ?

Where are you, I have heard nothing of you for a very long time ?

Daga ina ka fito ? ban ji zuwanka ba.

From whence do you come ? I did not hear you arrive.

Ina ka tafi jiya ? Ko ka sami yarda tukuna wurin ubanka ?

Where did you go yesterday ? Did you first get permission from your father ?

Ina ka ke zamne ? Birni ko ƙauye ?

Where do you live ? In the town or village ?

Ina gidanka ? ban taɓa zuwa na gani ba.

Where is your house ? I have never been to see.

Ina ka ji wannan labari ?

Where did you hear that news ?

Wa ya gaya maka ? ko kwa wai wai ne ?

Who told you ? or Is it mere gossip ?

Wanene wannan ? ka che ya shigo.

Who is that ? Tell him to come in.

Minene wannan ? ban san irinsa ba.

What is this ? I don't recognize it.

Dokin wanene ke nan ? ya yi kyau da gaske.

Whose horse is this ? It is a beauty indeed.

Ba shi nan. Ya tafi gida tun jiya.

He is not here. He went home yesterday.

Ba shi a gida ; sai yawan fita ya ke yi.

He is not at home ; he is always going out.

Sun tafi farauta ; amma a wurin nan babu nama daya wa.

They have gone shooting, but there is not much game here.

Ban chi komi ba tukuna, ina jin yunwa ƙwarai.

I have not eaten anything yet, I feel very hungry.

Ban buɗe baki tukuna, an soma azumi yau.

I have not eaten anything yet, the fast began to-day.

Ka share mani ɗakina ; ya daɗe ba a yi ba.

Sweep my room for me ; it is a long time since it was done.

Tafi kasuwa, ka sayo dawa.

Go to market and buy me some corn.

Ina jin ƙishiruwa ; in ka yarda ka ba ni ruwa in sha.

I am feeling thirsty ; will you give me some water to drink ?

Ina ruwanka da wannan ? Ƙyale shi.

What business is this of yours ? Leave him alone.

Gaskiya ! Babu ruwana, na bari.

Quite right, it is no business of mine, I will stop.

Ban taɓa zuwa nan sai yau.

I have never been here until to-day.

Watanka nawa kana nan zamne ?

How many months have you been living here ?

Tun bara. Amma ban chika son wurin ba.

Since last year, but I don't much like the place.

Ina (or ƙaƙa) sunanka ?

What is your name ?

Sunana Idirisu ne, amma ana che da ni Gambo.

My name is Idirisu, but I am called Gambo.

Wane irin aiki ka ke yi ?

What sort of work do you (or can you) do ?

Ba irin da ban iya ba.

There is no sort I cannot do.

Bari wasa da lalachewa, ku yi ta aiki.

Leave off playing and idling, get to work.

Gobe mu tashi da sasafe, mu yi tafiya da wuri.

To-morrow let us get up early and do our journey quickly.

Jibi muna tsamani za mu kai gida.

We expect to reach home the day after to-morrow.

Kada ku tsaya a kan hanya ; ku yi hamzari ku dawo.

Don't wait about on the road ; be quick and come back.

In ka komo da samri im ba ka lada da kyau.

If you come back quickly I will give you a good reward.

Ba shi kyauta ; aikinsa ba ya da laifi ba.

Give him a present ; his work is not at all bad.

Ga tukuwichi ! Na ba ka.

Here is a "dash" for you ; I give it to you.

Ban yarda ba, ka ba wani.

I don't agree, give it to someone else.

Na ƙi, ba ya isa ba.

I refuse, it is not enough.

Ka yi hankuri ; "mahakurchi mawadachi ne!" (a proverb.)

Have patience ; everything comes to him who waits (free translation).

Ka yi mani gafara. Ba da gangan na yi ba.

Forgive me, I did not do it deliberately.

Na tuba ; ba ni ƙara ba.

I repent ; I will not do it again.

Dafa mani ƙwoi biyu, ko na kaza ko na zabuwa.

Cook me two eggs, either hen's or guinea-fowl's.

Ruwa ya tafasa, amma itachen wuta ya ƙare.

The water is boiling, but the wood for fuel is finished.

Ruwa ya yi ɗimi, amma ba ya tafasa ba tukuna.

The water is hot, but it is not boiling yet.

Kada ka yi “ tea ” sai ruwa ya tafasa.

Don't make the tea till the water is boiling.

Abin nan a hannunka, kurɗinsa nawa ne ?

How much is that thing in your hand ?

Kurɗinsa zambar goma ne, watau “ sulli ” biyar ne.

It is ten thousand cowries, i.e., five shillings.

Ya yi yawa ; ba ya isa hakanan ba.

That is too much ; it is not worth that.

Ka saya ! in ba ka yarda da nawa, mu ji naka.

Name your price ! If you don't agree to mine, let us hear yours.

Na ba ka hamsa, watau “ sulli ” biyu da “ sisi ” ke nan.

I will give you 5,000, i.e., two shillings and sixpence.

Albarka ! ashe ! chiniki ba za ya yi ba !

No thanks ! I see that there is “ nothing doing ” !

Na salama. Kada in yi gardama da mai-iko.

I agree. I won't argue with a great personage !

Ba ka share dakina ba. Sai ka yi nan da nan.

You have not swept my room ; do it at once.

Mugun yaro! Rana ta fito tuni kana barchi.

You bad boy ; the sun has been long up and you are still asleep.

Rana ta kusa faɗuwa. Karfe shidda ta wuche.

The sun has nearly set ; it is after six o'clock.

Ubanka yana da rai ? Aa, ya mutu tun ina yaro.

Is your father alive ? No, he died while I was a child.

Uwata tana da rai, amma ta tsufa da gaske.

My mother is alive, but she is very old indeed.

A wane woje aka haife ka ? Mi ne sunan garinka ?

Where were you born ? What is the name of your town ?

Aka haife ni a birnin Katsina, chikin gidan Musa.

I was born in the city of Katsina, in Musa's house.

Ina hanya zuwa gida ? In ka yarda ka nuna mani.

Which is the way home ? Will you show me ?

Ku bada hanya (or Gafara hanya !)

Make way ! !

Ina hanyan nan ta bi ?

Where does this road lead ?

Wache hanya za mu bi ? Dukansu sun nufa woje ɗaya.

Which road shall we take ? They all lead to the same objective.

Ajiye bindigan nan : Ba ka isa ba tukuna.

You must put that gun down : you can't use it yet.

Yau na halbi zabuwa ; amma waɗansu biyu sun tsere mani.

To-day I shot a guinea-fowl, but two others got away from me.

An kawo abinchi ? ko ba ya yi ba tukuna ?

Has the food been brought ? or Is it not yet ready ?

Tukuna ; ba ya nuna sarai ba.

Not yet ; it is not quite cooked.

Ya buge ni ; sai in rama.

He hit me ; I will be revenged.

Ɗauke su ; Ba ni son ganinsu daganan ba.

Take them away ; I don't like to see them here.

Kada ka bar su daganan ; ruwa za ya sa masu tsatsa.

Don't leave them here ; the rain will make them rusty.

Ban ji daɗi ba ; tun jiya kaina yana zafi.

I don't feel well ; since yesterday my head has been painful.

Mi ya same ka ? ban gan ka da hamzari yau ba.

What is the matter with you ? You don't seem to be lively to-day.

Kurukunu ya same ni a ƙafa ; yanzu yana ta zuga.

I've got guinea-worm in my leg ; it is now throbbing badly.

Ka daure, ka yi hanƙuri ; na ba ka magani in an jima.

Be patient and bear it ; I will give you medicine presently.

Wane irin magani za ka ba ni ? Na sha ne ?

What sort of medicine will you give me ? Something to drink ?

Kurđi dayawa sun bãche mani ; na rasa inda su ke.

I have lost much money ; I can't think where it is.

Bari mu nema, watakila mu same su a wani wuri.

Let us look for it, it may be we shall find it somewhere.

Na rigaya na nema koĩna ; ban ga anfani a sake ba.

I have already looked everywhere ; I don't see any use in doing so again.

Kada ku ƙara yin wannan ; aikin wofi ne sosai.

Don't do this again ; it is perfectly useless work.

Kayana yana yi mani nauyi ; ba ni naka in ɗauka.

My load is too heavy for me ; give me yours to carry.

Dukansu ɗaya ne ; naka ba ya fi na wani ba.

They are all the same ; yours is not heavier than anyone's else.

Kana jin Hausa ; ko kwa sai Yorubanchi ?

Do you understand Hausa, or only Yoruba ?

Duka biyunsu ina ji ɗaya ɗaya.

I hear a very little of each.

In kwoiya maka ? Ba wuya, sai ka ji dayawa.

Shall I teach you ? It will not be long before you understand a lot.

I, sa'anda kana da zarafi ina so ka yi.

Yes, when you have time, I should like you to do so.

Ina azanchin wannan ? Ban gane ma'anassa ba.

What is the sense of this ? I don't understand its meaning.

Sai in yi maka kwatanchi har ka gane sarai.

I will explain it to you until you understand it completely.

Ina so mu gāna, da ni da kai. Ina da maganar asiri.

I want some private conversation with you ; I have a secret to tell you.

Yaushe ? Da maraiche, ko kwa yanzu ?

When ? This evening, or now at once ?

Hura (or fura) wuta ; dukanmu muna jin dari.

Light the fire ; we are all feeling cold.

Sa tukunya a wuta, mu sami ruwan zafi mu yi wanka.

Put the kettle on the fire, that we may have hot water to wash with.

Babu itache, kaƙa zan fura wuta ?

There is no wood, how can I light the fire ?

Jiya rana ta yi zafi ƙwarai, bazara ta kusa.

Yesterday the sun was very hot, the beginning of the rains is near.

Na ga alama hadari yana zuwa ; ana chida a gabas.

I see signs of a tornado coming up ; it is thundering in the east.

Ko yanzu an soma ruwa, amma ba yawa ba tukuna.

Even now it has begun to rain, but not much as yet.

Ruwa ya ɗauke, gari ya kora, ana sarari koīna.

The rain has stopped ; it is clearing up, everywhere the sky is clear.

Wannan hadari ba ruwa ba ne, sai iska, ana che da shi holoko.

That storm has no rain, only wind ; they are called dust storms.

Watau hadarin kaka ke nan, ko ba haka ba ne ?

That is to say an autumn storm, is it not ?

Gaskiya! amma chikin damana ana ruwa, ko dare ko rana.

Quite true ! but in the wet season it rains by day or night.

Sai an jima. Za ni gida, sai gobe ke nan.

Good-bye for the present. I am going home, we meet to-morrow.

Sai ka dawo. Ka gaida dukan mutanen gida.

Until you return. Salute all your people.

Sai an kwana biyu. Za ni Lakwaja gobe.

Good-bye (indefinite period), I am off for Lokoja to-morrow.

Sai da safe. Mu ba inda za mu ba.

Good-bye (until to-morrow), we are not going anywhere.

Ga jirgi yana isowa ; su wanene ke chiki ?

See the boat is coming ; who are the people in it ?

Ai, ban ga kowa ba ; kila jirgin kaya ne kaɗai.

I don't see anyone ; perhaps it is only a cargo boat.

Ku ɗamre kayanku, ku kwashe, ku yi ta tafiya.

Tie up your loads, and take them off, and get on your journey.

Je ka, ka saro itache, ka zo da shi nan, muna bukatassa.

Go along, and cut some wood and bring it here, we need some.

Na salame ka, ba ka da anfanin komi ba, rāgo ne (short a).

I dismiss you, you are no use at all, you are a slacker.

Donmi yara ba su dawo ba ? ko ba su iyasda saƙona ba ?

Why have the boys not returned ? perhaps they have not carried out my instructions.

Ai, ba su tashi a makaranta ba har yanzu.

Oh, they have not yet left school.

Dare ya yi, a kuna fitila.

It is now night, light the lamp.

Ka kwana lafiya, ka tashe ni gobe da wuri, tun assubahi.

Good-night ; wake me early to-morrow, at twilight.

Sai an kwana nawa tukuna dawa ta nuna sosai ?

How many days will it be before the guinea-corn is quite ripe ?

Sai an yi sarara kamar kwana goma tukuna, kana ta nuna.

Not until there has been about ten days of harmattan will it quite ripen.

In kaka ta yi za mu girbi hatsi duka, ba sauran yunwa ke nan.

When harvest comes we shall cut all the corn, and then there will be no more hunger.

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